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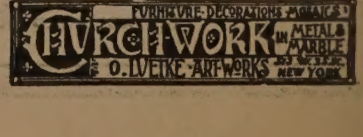

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Editorials and Comments

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A Weekly Record of the News, the Work, and the Thought of the Church.

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FOR THE TWENTIETH SUNDAY AFTER TRINITY.

THE parable of the Vineyard and the parable of the Marriage-feast terminate alike in the ominous words: "Many are called, but few chosen."

When in theology, or in our practical study of the problems of life, we come face to face with the terms "called" or "chosen," we find ourselves in the midst of bewildering controversy.

On the one hand, out of the past rises before us the spectral form of the New England Calvinist, who annihilated all distinction between κλητός and ἐκλεκτός; in whose view "the called" and "the chosen" were bodies coterminous. To harmonize this theory with the parable of the Vineyard and the parable of the Marriage-feast, required violence to their central teaching: either the narrowing of "the called" to the exclusion of the unfaithful, or else the extension of "the chosen" to the inclusion of the unfaithful. In either case, the parables were stripped of meaning, and God was robbed of reputation. This was the practical outcome: Many (or, more likely, a few) are called, and the very same many or few alone are chosen.

Then came the reaction from Calvinism, under which multitudes plunged headlong into the Universalism which practically pervades almost all Protestant bodies to-day. In the face of Christ's protest, κλητός and ἐκλεκτός were again merged. The parables once more needed revision. God was made to say, again with loss of reputation: "Give wages to everyone, to worker and non-worker, even to the man who has stoutly refused to enter My vineyard at all. Keep the supper waiting, till all men shall be forced to receive it, even the unwilling, even the men who have reviled my bounty; for every one is called, and everyone is chosen!"

Yet Christ made distinction between "the called" and "the chosen"; to annihilate which is no man's privilege, either in the interest of a theology accounted logical, or in the interest of a blind compassion which would abolish all ethical distinction.

The parables of the Vineyard and of the Marriage-feast vindicate alike the divine mercy and the divine justice; both of which are essential attributes of Deity.

"The called" are they to whom the opportunity of the Gospel comes; and they are many. Neither of these parables touches the problem of the unevangelized, who in Holy Scripture are left to the tender mercy of a just God. The parables under consideration are parables of grace; they speak the needed lesson of man's responsibility, in view of the Incarnation. "Many are called," compassionately, yea, tenderly. None are rejected at the last who have met the call of the Gospel with becoming appreciation. If the larger body of "the called" narrows pitifully into a smaller body of "the chosen," yet will we remember that God does not desire to have it so. The only constraint which the Incarnation forbears to lay upon man, is the constraint that would coerce and compel man's free-will.

"Many called, few chosen!" The lesson of these ominous words is an appeal for man's appreciation of the response which the Incarnation deserves and most reasonably demands. The divine election in the first instance—the only election with which we have now to do—is the call to obedience, to sacrifice, to service, to practical and sustained appreciation of our opportunity in Christ, so to order our lives that we may at last be found "meet for the inheritance of the saints in light."

B.

Let him set his heart firmly upon this resolution: "I must bear it inevitably, and I will, by God's grace, do it nobly."—*Jeremy Taylor.*

AD CLERUM.

"Et quia errantes oves sunt super omnem faciem terrae, non omnes haeretici per totam faciem terrae, sed tamen haeretici per totam faciem terrae: alii hic alii ibi: nusquam tamen desunt, ipsi se non noverunt. Diversis locis sunt diversae: sed una mater superbia omnes genuit; sicut una mater nostra catholica, omnes Christianos fideles toto orbe diffusos. Non ergo mirum si superbia parit dissensionem, charitas unionem. Tamen ipsa catholica mater, et ipse pastor in ea ubique; quaerit errantes, confortat infirmos, curat languidos, alligat confractos, alios ab istis, alios ab illis non se invicem scientibus; sed tamen illas omnes novit, quia cum omnibus fusa est."—*S. Aug. hom. de pastoribus.*

"Nihil habeas humilitate praestantius, nihil amabilius. . . . Veruntamen humiliatatem sequere, non quae ostenditur, atque simulatur gestu corporis, aut fracta voce verborum, sed quae puto affectu cordis exprimitur. Aliud est enim, virtutem habere, aliud virtutis similitudinem."—*S. Hier., Ep. ad Celant.*

PUBLIC VIRTUES AND THE CHURCH.

THERE is a suggestive thought expressed in Dr. Charles Bigg's recent work, *The Church's Task under the Roman Empire*. He has shown what were the problems which the Church undertook to solve during the five centuries in which it was a factor in Roman civilization, before the fall of the imperial city. Dr. Bigg holds that though the Church succeeded largely in transforming the individual, it had little effect in transforming the Roman government. "The evils which were destroying the body politic went on unchecked, and the process of deterioration was more rapid than ever under the Christian Emperors."

"Only in quite modern times," writes Dr. Bigg, "have we begun to understand that there is a still higher conception of Christian duty; that the private virtues cannot flourish without the public, that religion and policy ought to go hand in hand, and that for the old ideal of Church and State we ought to substitute that new ideal of the Church-State which hovered before the minds of Piers Plowman and John Wyclif, but has not yet been realized."

It would indeed be disconcerting to learn that as a teacher of morals the Church had left something undone, were it not that the thought is repeatedly forced upon us, and never, perhaps, with quite the force which it has to-day. Looking about us, we see on every side, low standards of public righteousness. We observe men in exalted places in the government using public office to enhance private interests; men in high positions with large financial responsibilities on behalf of others, betraying their trust, or giving to their wards the least that the law allows, and building up colossal fortunes for themselves. Yet these men are quite frequently "pillars of the church" in some organized Christian body; only too frequently in the Church itself. They sit in our ecclesiastical legislative bodies, they serve as diocesan and parochial officers. They elect Bishops, and call rectors. They are frequently liberal givers to objects of Christian philanthropy. They are often models of sobriety in their private lives. They take part in public worship, say their prayers, sing God's praises, sometimes instruct others in the name of God. Yet the taint of "graft" hangs over their public lives, and the suspicion, if not the moral certainty, of robbing the defenceless just within the limits of the law, attaches to their dealings as officers of great corporations.

And side by side with these has of late years arisen another group of men who are outside any and all Christian communions, and yet can be trusted in high positions in the government, and with the responsibility of administering trust funds for other people.

How are we to account for this discrepancy? Can we wonder that men ask whether Christianity has outlived its usefulness?

WE MAY TAKE this second condition first. Honest men who do not profess dogmatic Christianity are not necessarily examples of the building of character apart from Christianity. Christian character has vindicated its superiority in the school of experience. Men look at it and perceive its inherent beauty. Christianity has shown what sort of character is most to be commended. By its fruits it is known. Christian ideals have been accepted as the ideals of Western civilization. Christianity and that civilization have, to a limited extent—by no means entirely—become merged into one. Christianity did not introduce morality into the world; yet it is the first force that was ever found sufficient to hold up a high morality as the ordinary plane of expectation. Plenty of men, Christians and non-Christians, sin against that moral code; but they sin stealthily, ashamed to have their misdeeds brought to light. The very secrecy of the common sins of the day—sins against the code of honesty and sins against the code of decency—bears testimony to the recognition of high Christian standards as the normal plane of civilized man. Men do not willingly permit their fellow-men to suppose that they live on a low moral plane. The very fact that libel is esteemed a crime, shows that men in general, and the law, recognize high Christian morality as the normal state. The law presumes a man to be living in accordance with that standard until direct proof shows him to have fallen.

Thus we have the explanation of the phenomena of men living moral lives apart from the Christian Church, in the fact that Christian morality has vindicated its superiority. Men accept it because they acknowledge that superiority.

AND WHEN we recur to the first difficulty—that professing Christians do not live their Christian lives in the realm of public activities as truly as they do in private—we certainly have an anomaly to deal with, but it does not tend to show that Christianity has failed, when it comes into contact with modern conditions.

Christianity did not, indeed, regenerate the Roman state. Constantine was not a better administrator than Julius Cæsar. Rome was neither greater nor better under the Christian emperors than under the Pagan. The acceptance of Christian principles was too slow to effect the complete moral revolution that was, yet, inevitable when those principles became general.

And yet there slowly arose individual exceptions, in which kings rose superior to their environments, and gave new ideals of kingly virtue, which new ideals, in time, but very slowly, came to be the Christian world's ideals for kings in general. An Edward the Confessor, an Alfred the Great, a Charlemagne, each infused his Christianity into his public duties as a force sufficient to set a new kingly pace to his successors. The papacy, too, before its high ideals had been warped by the lust for power, showed, when imperial Rome had fallen, that Christian Rome could survive and preserve order where the essentially pagan empire could not. Christianity has gradually, though very slowly and with many backsets, raised the ideals of civilized states. Kings have not, on the whole, been models either of public or of private virtues; but the standard under which Edward VII. is judged is vastly higher than that of the day of William the Conqueror; and William the Conqueror was far in advance of Nero. And, on the whole, the standard of administration of civilized governments has increased even farther.

Democracy was an impossibility until Christian ethics had become the dominant expectancy of a people. Every foe which menaces democracy to-day arises either from the sins of those who sin against the light, and hide their deeds from the sight of their fellow men, or from the influx to our shores of men from Christian nations that have suffered from an arrested spiritual development. Strange as is that latter phenomenon, it is paralleled in the physical and mental sphere, so that, though abnormal, it is explainable. Yet the fact remains, as Dr. Bigg says, that "the private virtues cannot flourish without the public." Christian consciousness, slowly aroused, in time destroyed the feudal system, then the slave trade, then human slavery itself; but it required centuries for it to do it. Its next general campaign must be in the interest of high public standards in governments.

In the instance of low moral standards on the part of officers of great corporations, it is to be remembered that the corporation, in the sense of the trusts and other combinations of great magnitude which we see about us to-day, is something of very recent growth. The Church is very conservative. It is quite true that she has too slowly met the issue. "Corporations," we are told, "have no souls." No; but corporations live only with the lives of men who have souls. The Christian acting as an officer of a corporation may not lower his moral standard. Christianity still requires of him what it requires in his private life. The clergy have been too slow to meet this issue; the laity too slow to comprehend it. The moral state of the individual is not purer than that of the trust, the insurance company, the railroad, the syndicate through which he works.

Undoubtedly it is the duty of the Church to purify our civil governments and our great corporate administrations, as she has purified the standards of private life. She is much hampered in this, as in all her practical work, by her present

state of disunity. She cannot accomplish all that needs to be done, immediately.

But she can and she must make the attempt. She is doing it. The clergy are more and more perceiving the necessity of denouncing these specific sins of to-day. This denunciation must not be wild; it must be both intelligent and specific; and it must be frank and outspoken.

The Church is still the power for righteousness in the world; and without it, righteousness would soon suffer the decay that always ensues when the Christian religion lapses.

WE sincerely trust that there may be no truth in the report, published early this week, to the effect that Dr. I. N. W. Irvine, a deposed priest of the American Church, is to be ordained to the priesthood, or even to the diaconate or to minor orders, in the Russian Orthodox Church, at its Cathedral in New York, next Sunday. The question of comity between Churches in the rehabilitation of a deposed priest by another branch of the Church Catholic, sinks into insignificance beside the deed of sacrilege which would be involved in a re-ordination of one who is already a priest, though deposed. All the hearty auguries of coming reunion between the East and the Anglican portion of the West, which have been so pleasing to lovers of unity within the past few years, would be hopelessly rendered nugatory by such an act of aggression on the part of a Russian Bishop. We cannot and do not believe the act to be contemplated by the Russian authorities, who would thereby sink their revered Communion to a level with that of the Latin, in their total disregard for other orders than their own in the Catholic Church.

We are confident that in this our solemn protest against such an act by the Russian Church in America, we voice the unanimous sentiment of the American Church; while at the same time we fully expect to learn that there is no foundation to the published rumor, and that the sacrilegious act would be as impossible for Archbishop Tikhon with respect to a priest in American orders, as it would be for an American Bishop to re-ordain one of his clergy.

RUSSIA is decidedly to be congratulated upon the most recent events in her history. The substitution of a free constitutional government for the absolute monarchy is, for Russia's sake and the world, the greatest good that could be accomplished. Friends and well wishers of Russia and of the Russian Church as we have always been, it has long been clear to us that Russia was her own worst enemy. Freedom for her people and freedom for her Church, will accomplish more momentous good for both and for the Russian state, than victories over forty Japanese armies or fleets could have done. We only hope and pray that it be not too late.

AN error which, though not serious, should yet be corrected, crept inadvertently into our editorial concerning matters liturgical, printed in last week's issue. In explaining what had been referred to in an earlier editorial by a "responsory thanksgiving office," we observed that our reference was to what is termed the *Postcommunio* in the Latin Mass. We should have written, the section *beginning with* the *postcommunio*. We trust the error may not have misled any of our readers.

ANSWERS TO CORRESPONDENTS.

M. W.—For an exhibition of recent Higher Criticism by one who accepts the new views, see McFadyen, J.E.: *Old Testament Criticism and the Christian Church.* For a history of its rise, and a full reply to the new view, see Bissell, E. C.: *The Pentateuch, Its Origin and Structure.* The last named is the most comprehensive. See also Green, *Criticism of the Pentateuch;* and Möller, *Are the Critics Right?*

THE WHOLE DUTY and blessedness of waiting on God has its root in this, that He is such a blessed Being, full to overflowing, of goodness and power and life and joy, that we however wretched, cannot for any time come into contact with Him, without that life and power secretly, silently, beginning to enter into us and blessing us. God is Love! God's love is just *His delight to impart Himself and His blessedness* to His children. Come, and however feeble you feel, just wait in His presence. As a feeble invalid is brought out into the sunshine to let its warmth go through him, come with all that is dark and cold in you *into the sunshine of God's holy, omnipotent love,* and sit and wait there, with the one thought: Here I am, in the sunshine of His love. As the sun does its work in the weak one who seeks its rays, *God will do His work in you.—Andrew Murray.*

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Continuation of the Report of its Proceedings

BISHOP OF NEW YORK INTERVIEWED IN LONDON

Death of Bishop Ellicott

The Living Church News Bureau
London, October 17, 1905

TO resume my *précis* of the Weymouth Church Congress. The subjects embraced by the official programme on the third day were such practical and important ones as "Church Work in the Navy and Army," "The Church and her Work Abroad," "The Church and Prisoners," and "The Church in the Villages." VICE ADMIRAL S. C. HOLLAND, who was the chief speaker on Church work in the Navy, said that the discipline from outside which is ever present on board ship and in naval barracks goes a long way towards minimizing the danger of temptation, but here it is no uncommon thing to find that men who have been the very cream and pick of the service, when placed in positions where they have a free hand fail and come to grief from the want of self-discipline. When ashore the men derive untold benefits from naval institutes. BISHOP TAYLOR SMITH, Chaplain General to His Majesty's Forces, speaking of Church work among soldiers in barrack and camp, said that a special call to prayer last Whitsuntide had led to increased evangelistic work among officers and men. It was markedly felt at the end of the late South African War, when prayer was restrained or ceased in some measure, that it was more difficult to reach the men, but a prayer for our soldiers written since has not only been used effectually throughout the Empire, but recently translated by one of the English missionary Bishops and given to the Christian soldiers of Japan.

The subject of the Church's Work abroad was discussed by, among others, the Dean of Windsor, Bishop Webb, Dean of Salisbury, and Mr. Eugene Stock. BISHOP WEBB, who dealt with that part of the subject which relates to the Church and her daughter Churches, said that the erection of the throne of Canterbury into a patriarchate had been proposed, but it was felt that anything like coercive jurisdiction over the Anglican Communion would be resented, and would even weaken the authority which Canterbury now possessed. This was received with cries of "hear, hear." But the constitution of an advisory council localized in England had been welcomed by the South African and other Churches. Mr. EUGENE STOCK, speaking especially of the African and Asiatic Churches of the Anglican communion, said it was essential that each of those Churches should be able to perpetuate its own ecclesiastical life, and be able, if every other Church in the great federation were to abandon the Bible, the Creeds, and the Sacraments, to maintain for itself the Catholic Faith. BISHOP MONTGOMERY, S. P. G. Secretary, afterwards spoke concerning the Pan-Anglican Congress to be held in 1908.

The two prominent speakers on the Church's work among convict prisoners were Mr. Basil Thomson, Governor of Dartmoor prison, and the Rev. W. Carlile, founder and head of the Church Army. Mr. THOMSON, referring to the great work that has been carried on by the Church Army among lads and older convicts after discharge, said that that organization has thereby earned the gratitude of the nation. He asserted that with professional crime the drink habit had very little to do. In the treatment of the boy criminal, he urged the establishment of a juvenile court. Rev. Mr. CARLILE recommended the establishment of more labor homes for ex-prisoners; his preference was for homes forming part of land colonies. These should be of two kinds—the one provided and managed by the State; the other, by philanthropic societies.

The session on "The Church in the Villages" was held at Dorchester, and was so largely attended as to necessitate an overflow meeting, at which the subject was again discussed by the same speakers. The BISHOP SUFFRAGAN OF DERBY, in his paper on "Church Services," said that the country priest has to do his best in every way to make the Prayer Book services real and intelligible. He insisted strongly upon the importance of children's services, particularly of catechising. He did not believe the ordinary villager wanted "shortened" services. He was in favor of women and girls taking their share in a village choir. The BISHOP OF BATH AND WELLS dealt with "The Brightening of Village Life and other Remedies for Rural Depopulation." After all, the main brightness was to be found in the village church, and above all, in the clergyman being the friend of his boys and of his men. COLONEL WILLIAMS, M.P., thought

that if we could but persuade country folk that country work would provide outlets for every energy of theirs and scope for all their thoughts, we might do something to prevent rural depopulation. LORD NELSON maintained that if the laborer possessed some proprietary interest in his cottage, he would love the country as much as the landlord himself.

There was also held on Thursday, during the sessions of the Congress, a special Masonic meeting, presided over by the Earl of Shaftesbury, a Provincial Grand Master. The meeting was the second of its kind, the first having been held at the Liverpool Church Congress last year. Most of those present—between two and three hundred—were clergy, several holding important offices in the Masonic body. A paper on "The Church's Debt to Freemasonry" was read by one of the brethren.

The subjects discussed on Friday, the last day of the Congress, were "Conscience" and "The Church and the Sick." Among the papers read on the former subject was one prepared by the Bishop of Truro, who was absent, on "How to Combat Indifference," and the same question was also treated by another Cornish Churchman in the person of Chancellor Worlledge. The Warden of Keble College, Oxford, who spoke on "How to Enlighten Conscience," referring to Sacramental Confession, said that though Confession and Absolution did not give light, they might be almost necessary to prepare the soul to see the light. The popular interest of the subject in relation to the Church and the sick centred in the discussion on "Christian Science and Faith Healing." The selected speakers thereon were the Rev. W. S. Swayne, vicar of St. Peter's, Cranley Gardens, London, and Miss Carter Sturge, of the Christian Social Union, and author of *The Truth and Error of Christian Science.* The Rev. Mr. SWAYNE said that if the theology and metaphysics of "Christian Science" were surprising, its claims were no less astonishing. On the physical side, the failures of this strange movement are numerous and disastrous. While on the spiritual side, it reduces to an empty pretence the Incarnation and the Cross and Passion of our Redeemer, Jesus Christ. It leaves, moreover, no room for works of mercy, and cuts away from the sinner all hope in the face of death. It is teaching which must be opposed by the unwearied teaching of the old Faith. MISS STURGE pointed out that "Christian Science" embodies no new truth, as its votaries are apt to claim, but merely accentuates an old one, which breathes through all the teaching of the New Testament and of the Catholic Church—viz., that of the transforming power of the spiritual over the physical. She urged that by reinforcing this truth the Church would be enabled to combat and defeat "Christian Science" on its own ground. MISS AMY HUGHES, General Superintendent of Queen Victoria's Jubilee Institute for Nurses, gave an address on "Town and Village Nursing."

Perhaps the chief characteristic of the Weymouth Church Congress was the want of breeziness, owing to the entire absence from its programme of questions of ecclesiastical controversy. Barrow-in-Furness, in the Diocese of Carlisle, is to be the *locale* of next year's Church Congress.

INTERVIEW WITH BISHOP POTTER.

The Bishop of New York, who arrived at Liverpool from New York last Wednesday, will spend, it is stated, some time with Mr. Andrew Carnegie at Skibo Castle, and will, during his stay in Scotland, receive an honorary degree from the University of St. Andrew. In the course of an interview with a newspaper representative, Dr. Potter said that there was a strong movement in favor of a closer union between the English Church and the Church in the United States, and his opinion was that something tangible and lasting would come of it. They were working, he continued, for the union of the Eastern Churches with the Churches of England and the United States, and the process of union, he thought, would steadily go forward. While it might be that the Holy Synod of Russia had taken a somewhat hostile view respecting certain matters which would seem to preclude fusion, yet Russia was now undergoing great changes, such as were often preceded by social and political upheavals, the general result of which was social and political enlightenment, followed by an expansion of human freedom and religious tolerance.

MISCELLANEOUS NOTES.

A Reuter telegram from Sidney states that the Anglican Synod has decided to ascertain whether it would be practicable for the Archbishop of Canterbury to visit Australia.

The Primate has inaugurated a scheme for providing for licensed women teachers of theology. A diploma or license in theology (L.Th.) will be conferred upon such female candidates as shall be found to satisfy the threefold test of systematic study, proficiency as shown by examination or otherwise, and teaching capacity. According to the particulars which have been supplied to the *Guardian* in regard to this novel scheme, there will be, *inter alia,* a permanent director of the examination whose duty it will be to inquire into the particular cases as they arise, to consider and approve of schools and courses of training, to settle what alternatives (for the above threefold test) should be accepted, and otherwise to regulate the proceedings and secure continuity of standard. Dr. Collins, Bishop of Anglican Chaplaincies in Southern Europe, has been appointed by the Primate to be director of the examination. There will be a permanent committee of ladies (nominated or approved by the Primate), whose work shall be to make the scheme known; to furnish information and advice to those who are preparing to avail themselves thereof; to charge themselves with the arrangements for examinations (in conjunction with the director); to prepare and keep a roll of all such holders of the diploma, being communicant members of the English Church, as shall desire to work in the parishes, or otherwise under ecclesiastical authority. The first examination will be held at midsummer, 1906.

The rector of Burnham Thorpe, Norfolk, the birthplace of Nelson, has received a letter from the Secretary of "The Children of the Empire in Canada" offering to give, in the name of Canada, the tenor bell in a Centenary peal of seven bells proposed to be placed in the parish church. The Canadian offer is contingent upon the other Colonies assisting to provide the residue of the bells. The cost of the peal, including hanging expenses, is estimated at £575.

DEATH OF BISHOP ELLICOTT.

Among the faithful departed must now be numbered another person of episcopal dignity, Charles John Ellicott, late Lord Bishop of Gloucester, deceased on Sunday, at the age of eighty-six. Up to last Lady Day, when the resignation of his see took effect, Dr. Ellicott was the senior member of the English Episcopal hierarchy, having been consecrated to the then united see of Gloucester and Bristol in 1863. Thus has vanished out of our midst the last of the once numerous race of what were called "Shaftesbury Bishops." The deceased prelate was, in collegiate pedigree, a St. John's, Cambridge, man, and in 1848 he became a parish priest in his native county of Rutland, and while there began the output of his well-known series of commentaries on St. Paul's Epistles. In 1858 he succeeded Professor (afterwards Archbishop) Trench in the Professorship of New Testament Exegesis at King's College, London, while two years later he became Hulsean Professor of Divinity at Cambridge. In 1861 Church preferment came to him in the offer of the Deanery of Exeter, which in only two years' time proved a stepping stone to the throne of Gloucester and Bristol. It was Lord Palmerston, then Prime Minister, who was nominally responsible under the Crown for the nomination of Dr. Ellicott to this see; but, as it is a commonplace of the ecclesiastical annals of the Victorian reign, the selection was really made, not by Lord Palmerston himself, but by his relative and philosopher, guide, and friend, the distinguished seventh Earl of Shaftesbury, leader of the Protestant party, and vulgarly called the "Bishop maker." One of the Earl's reasons for selecting Dr. Ellicott (see *Life*) was certainly unexceptionable, viz., his own feeling that honor should be done to everyone (whenever occasion offered) connected with answers to *Essays and Reviews.*

Dr. Ellicott began his episcopal career as a somewhat ferocious Protestant. He was a member of the Royal Commission on "Ritual," 1867, and appears to have especially distinguished himself on the Protestant side in the discussion on what is still unhappily with us—the Vestiarian question. In Bishop Wilberforce's Diary (as published in his *Life*) is the following racy entry:

"Ecclesiastical Commission, and then all day ritual. Bishop of Gloucester, as always, now hot and intemperate in trying to force on condemnation of chasuble. I said the Church of England was the Church of liberty. The Bishop of Gloucester: 'Let them go to Rome; why not? A very good communion—next best to ours.'"

Dr. Ellicott, however, as the years passed away, gradually softened in temper and improved in Churchmanship, and latterly became fairly tolerant, if not sympathetic, towards Catholic ceremonial and other Church practices which he once sought to destroy. Doubtless one of the things which will be most pleasantly remembered in connection with his episcopate was

[*Continued on page* 11.]

VISIT OF THE MARONITE PATRIARCH TO PARIS

Sketch of the History of the Maronites

SPANISH WOMEN WILL OPPOSE IRRELIGIOUS PAPERS

Quiet Activity at Rome

ECCLESIASTICAL NEWS AND THOUGHT OF EUROPE

The Living Church News Bureau
Paris, October 15, 1905

MAY I return to the subject on which I touched at the conclusion of my last letter? It was in connection with the visit of the Roman Patriarch of Antioch, Mgr. Elie Pierre Houayek, to Europe, and his present sojourn at Paris; an ecclesiastic who is also the head of the Maronite section of the Easterns, who are in communion with the Latin branch.

The Maronites were so called from their founder, Maro, in the fifth century, and compose at once the only relics of the Old Monothelite heretics and the whole Christian population of Mount Lebanon, where the Cedar Grove and its neighboring Convent of Kanobin form their chief sanctuary. But their main peculiarity is this, that alone of all the Eastern Churches they have maintained their close communion with the Latin Church, which they adopted in the twelfth century through the Crusaders. Their allegiance then is given to the see of Rome, and their learning has borne fruit in the West through the labors of the two Assemans. Originally (*i.e.*, dating from the seventh century) this body of Christians in the Lebanon had become imbued with the errors of the Patriarch Sergius, by which the two "wills" in our Blessed Lord became confused and mixed, issuing in the heretical teaching that in Him there was but One Will (whence their name "Monothelites") as opposed to the holding of the Church "that the faculty of willing is inherent in each of our Lord's Natures; although, as His Person is one, the two Wills act in the same direction, the human will being exercised in accordance with the Divine." Since their acknowledgment of the Roman See, of course, these errors have been abjured.

In far-off ages the Maronites have ever been in alliance with France against the common enemy, the Turk. Through this, no doubt, came about the thought and assumption of the Protectorate over all the Christians in the near East. Charlemagne received the keys of the Holy Sepulchre from the hands of the Calif Haroun-el-Rashid. Two centuries later, the French and Maronites fought side by side in the Crusade. St. Louis of France on this occasion caused a somewhat memorable letter to be addressed to the Emir of the Patriarch's troops, concluding thus:

"As far as concerns US and all who may succeed us on the throne of France, we promise to give to you and to your people protection, as we should grant it to Frenchmen themselves, and to do always everything that may promote your happiness."

The same condition of relations was retained and confirmed by Francis I., Henri IV., Louis XIV., Louis XV., and even by the "Convention." Not a little bitter must it be to the French nation to find all this happy understanding sapped and undermined by the failing of France in the East, through the suppression of the congregations. And not a little anxious must France's old allies, the Maronites, feel at the turn that matters in the East are taking under present circumstances. Hence the significant visit of the Patriarch, Mgr. Elie Houayek, and the marked respect shown him by M. Rouvier and the Government. The Patriarch before coming to Paris had been at Rome, and had been received in long audience by the Pope. The opinion amongst the Paris clergy seems to endorse the views taken by a correspondent whom I quoted in my last letter, *"that the French Protectorate in the near East is gone."*

While on the subject of French influence in the Holy Land, the following excerpt, from a letter touching the Roman Catholic religious orders in the country, may not be without interest:

"No one who has resided long in Palestine, and noted the changes that have taken place during the last fifty years, can fail to be struck by the remarkable influx of various monastic orders that have swelled the ranks of the Latins since the time of the Franco-German War (1870). Before that date, except during the pilgrim season, when monks of all sorts make short visits to the holy sites, there were in the Holy City itself only the Franciscans, who, ever since 1219, had been the acknowledged and faithful custodians of the sacred places throughout the Levant, and exercised a noble hospitality towards all comers, irrespective of nationality or creed; and the parish priests of the Latin Patriarchate, founded in 1847. These were the only monks, whilst female orders were represented solely by the Sisters of St. Joseph, who first came in 1848. At the present time there are twenty-eight monastic Brotherhoods and Sisterhoods, over twenty of which are French, represented, many of them, by imposing buildings —hospices, hospitals, schools, and churches. In anticipation of coming troubles, the French religious orders had many years before secured lands and erected houses to shelter them in this country, where, thanks to the liberality and indifference of the Turk, they could expect to be allowed to settle into a quiet life, and where most of them have certainly succeeded in gaining the good will of the Moslem population.

"The Franciscans in the Holy Land belong to that class of their order known as the Cordelier or Minor Friars—*Fratres Minores ab Observantia.* They are under the rule of an 'Intendant' or 'Warden,' who is the head of the numerous monasteries of the order both in Egypt and the Levant, ranks ecclesiastically as an Abbot, and is addressed as 'Reverendissimo,' with the title of 'Guardian of Holy Mount Zion and Custos of the Holy Land.'"

SPAIN.

The Roman Catholic papers of Spain give the following result of a retreat held at Pampeluna, which may not be without an useful hint to ladies and people besides those at Pampeluna.

After the retreat and its exercises, the ladies of the first Society in Pampeluna engaged, in the presence of the Blessed Sacrament in the Church of St. Dominique, "to abstain from writing or reading anything contrary to Catholic doctrine, to the Faith and morality; and to studiously avoid the reading or countenancing any journal or publication of a sectarian, immoral, or anti-clerical nature." Furthermore they promised "to distinctly discountenance the grave abuses of the 'bad press,' and to endeavor to induce others to follow their example." It is believed and hoped that this demonstration of the wives and mothers of persons in high position in Spain will have an excellent effect.

Whether the press is more essentially bad, *i.e.*, anti-Christian and anti-Church, in Spain than in other countries, I am not in a position to say, but there is a marked determination on the part of the clergy and devout laity to stem to the utmost its influence. It is possible that the anti-clerical papers in Spain are more truculent in their expressions of animosity to Church and religion than is the case in England or even in France, but it is abundantly evident that the religious section of Spanish "seriously thinking people" considers this particular arm of their antagonists to be one of which they should be specially ware.

ROME.

By letters from Rome it is made very evident that a certain quiet activity reigns in all quarters, preparatory to meeting all eventualities with regard to the serious questions at issue.

"A stranger," writes the correspondent of the *Semaine Religieuse*, "cannot but be struck with this. If he converses with any of the persons attached to the Vatican interests, who is really *'au courrant,'* he is amazed at the number of *'affaires'* (*i.e.*, combinations to counteract possible bad results) that are in course of operation. It must not be expected that these are matters talked about: or that they are the subjects of newspaper criticism or articles. The servants of the Holy See are too wise and, we might say, too loyal. All passes calmly and below the surface. But that solid work is being done to meet contingencies there can be no doubt."

In the range of news that is public property, it is interesting to note that large works are on foot in the court of the Belvidere. The Pope is requiring that his employees shall be fitly lodged. Houses of modest but comfortable proportions will shortly be erected in this locality, and be available for those whose duties circle round the Vatican.

The generous manner in which France has come forward to assist in alleviating the miseries caused by the late catastrophe in Calabrice is having a good effect in strengthening the good feeling existing between the two countries.

GEORGE WASHINGTON.

ALL SAINTS' DAY, 1905.

The curtaining leaves drop swift apace,
The purpling skies turn darker still:
That through thick tears our eyes may trace
The cross-crowned grave upon the hill.

LINDA D. KUHLTHAN.

WHEN you find yourself, as I dare say you sometimes do, overpowered as it were by melancholy, the best way is to go out, and do something kind to somebody or other.—*John Keble.*

GROWING CLEAVAGE BETWEEN CLERGY AND LAITY

Address by Dean Robbins

SOME LIBERAL BEQUESTS

New Chapel on Governor's Island.

The Living Church News Bureau
New York, October 30, 1905

AN address which is being widely discussed by both clergy and laity and which is commended by most of those who heard it or have heard of it, was made on Wednesday evening of last week, before the Church Club, by the Rev. Dr. Wilford L. Robbins, Dean of the General Theological Seminary. He treated in the frankest possible manner what he termed a "growing cleavage between clergy and laity." He characterized the Church as "respectable, but inefficient" and found the cause of the inefficiency largely to lie in the lack of unity of purpose between clergy and laity. The occasion was the regular monthly meeting of the Church Club, at which there was rather better than an average attendance. The president, Mr. George MacCulloch Miller, was in the chair, and in introducing Dean Robbins he said that the attendance might be considered a tribute to the esteem in which the Dean is held by the Churchmen of New York. The announced topic of the address was "The Relation of the Laity to Theological Education." Dean Robbins spoke without notes, and his remarks follow in part:

"A year or so ago I saw in the London *Spectator* an editorial comment describing a growing cleavage in the thought and temper of the clergy and laity. They are at variance, it states; the clergy thinking one thing and caring supremely for it and the laity thinking something else and caring for it ardently. It set me thinking. There is something in it.

"Out of the Oxford Movement have grown certain secondary movements. One of them (for better or worse, I do not presume to say), is that the enthusiasm of the clergy to a very large part turned in one direction. It is a fact, I think, to-day, that the clergy are laying emphasis on the Church, her orders, her doctrines, her worship. I will perhaps be criticised for generalizations, but I intend to state facts as facts, to call facts by their right names. There are exceptions, of course. There are clergy not thus putting the emphasis.

"But it certainly is true that there is an ecclesiastical emphasis that the laity do not share. Again there is danger in generalization, and particularly in this Club, for you here see clearly along ecclesiastical lines. But in general the lay thought is toward practical effectiveness, for instance, philanthropy, in the Church at large rather than toward the things the clergy are thinking about. Doctrine does not greatly interest the laymen, in fact, it hardly interests him at all.

"Take as an example the young clergyman who fresh from his studies in the Seminary goes, dogmatic and professional, to the little church in the rural district. He finds a people who think all differently than he does, who are interested in their little church, in seeing it progress, and who care little about matters of doctrine. Unless he is a man who has a personality so winning that with him he carries his congregation, there arises the unfortunate condition of friction common in so many places. The clergyman forges ahead, there is no common base, he doesn't see what the people are looking at and thinking about, and he doesn't care, sometimes, and they do not understand him, and care little or nothing about the things he does. It is the same way with the city curate, for I won't mention the city rector.

"At any rate this cleavage exists and to me seems a portentious sign of the times. The attitude of the laity toward the clergy has changed greatly in recent years. The priesthood no longer carries with it any inherent official dignity. In fact, I have been thinking, there seems to be a note of condescension in the attitude of the lay mind toward the clergy in this day of ours. The layman feels the clergyman to be out of the quick flowing current of life. There is a glad surprise on the part of the layman if he discovers a clergyman who is practical and hardheaded. His discovery fills him with enthusiasm.

"Now the seriousness of all this is that, consequent upon it, is a real ineffectiveness of the Church. Her interests are divided. One way the clergy are pulling; the laity another. I am speaking, again, of the average layman. A great yawning, gaping gulf stretches between us. I know this from personal experience. Frequently the layman hardly knows why he is a Churchman. Meet him and he fences with you, trying his best to find a common ground, possible of mutual occupation. On your hand you fence with him. Equal unsuccess follows both efforts.

"This cleavage is a symptom. Let us see what are the causes of the Church's ineffectiveness, for I take it that no one will deny that there is this ineffectiveness. I am reminded of a certain Bishop, who told me not long ago of a visit he made to one of his clergy. At dinner the clergyman's wife asked the Bishop what he thought of the Salvation Army. "Madam," said he, "I think it is a far greater practical success than the Protestant Episcopal Church." Think in this connection of what the somewhat grotesque hosts of the Christian Scientists are accomplishing by their united enthusiasm. Over against it put the respectability—and inefficiency, of the Church—the historic Church, mind you, of the English-speaking world. Let us study this condition.

"First of all there has been a decay of idealism. There has come in its place a commercialism; that is, the aiming for a success of a narrow, material kind. Do you think I am berating the commercial world. I shall not fall into that common error. Trinity's spire was once the dominant feature of the architecture of down-town New York. To-day it is hidden behind great commercial buildings. The twenty-story commercial building is the Cathedral of the twentieth century. It dominates the city and the spirit of it dominates life. True the sop is thrown and some men make great gifts to universities and educational interests. They let them take the place of any other idealism in their lives. What corresponds to this in clerical life is concentration in some special propaganda.

"The aim the Church is setting before herself is blurred and uncertain. What is she aiming for? It is to establish a system or to regenerate life. The latter can be a bond of union between clergy and laity, and when there is this mutual aim then there is this union.

"Many will say, doubtless, that this condition is due to the defectiveness of theological education. The clergy themselves say it. The laity, and some clergy, seem to think that the three years spent in a theological seminary is hardly worth counting as an effective force. From every quarter comes this criticism of the seminaries. In a recent book Mr. Crapsey attacks all theological seminaries, praising none but one or two heretical ones, and those in a footnote. He, and others, hold that the seminaries are utterly behind the times. Mr. Crapsey says in a somewhat loud and blatant fashion, that the seminaries are doctrinaire, out of the reach of men and out of sympathy with practical issues.

"Laymen should look well to the Seminary, ought to study its problems. Surely they should before they can expect to give advice. In the first place the task of a seminary head is hard, because there is the necessity of careful adjustment between conservatism and radicalism. It would be far easier if the Seminary could be thrown into one line of thought. Theory as theory is valueless, as translated into terms of life it becomes valuable.

"Holy Scripture, what shall we do with it? Shall we put truth in a glass case? Shall we be afraid to speak the truth, thinking we can help God by a lie? If we are afraid of honest investigation we will at once get out of touch with lay thinking and quickly be shoved aside. There must be a spiritually constructive treatment of Holy Scripture. For instance it must be recognized that Genesis is the work of many hands; that it must be studied in connection with those mythological tales to which it bears so close a resemblance. With all this Genesis will stand as the book which tells us about God. There must not be amateur criticism, though, of the type that is just destructive. Some say: accept just as the fathers gave. That will not do, we must not wipe out all literary effort, but we must retain the spiritual teachings of the volume.

"The Seminary must study how to breed in men the true priestly authority, since the old idea has become lost. Do not be partisan in your relation to the Seminary. I speak, of course, of all seminaries, but my thoughts are of one. The General Seminary could have a host more of friends if I would fill the chairs with radicals, and others, if I would make it hidebound.

"The maintenance of the theological seminary is an important thing. Alumni of an institution contribute largely to an institution's funds. Remember that the alumni of a theological seminary are poor parsons. I hope that the laity will come to the General Seminary and talk to the students. I hope those who know, for instance, may be had to come to the Seminary and tell the students about modern philanthropy. Others should tell the students that attitude to take on a subject they generally know nothing about—the settlement that is divorced from the Church. Then the Seminary should get in close touch with the life of the city. We hope soon at the General Seminary to have an assembly hall, which can be thrown open to the public as well as to students, where lectures can be heard, and from which the influence of the Seminary may go out to a wider sphere in New York life. To the student comes the benefit of fresh air let in through opened windows.

"Let the laity consecrate its sons to the priesthood. This is far less frequently done than once. The temper has changed. But, laymen, remember that though the priesthood may be stripped of its outward dignities, it is a post in the van. And it is one that is harder than ever before. If you want the highest honor for your sons, send them to the front."

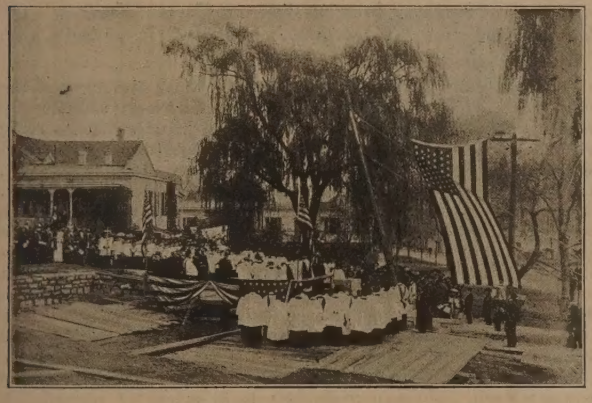
St. Thomas' Church is one of the beneficiaries under the will of the late Henry H. Cook, who died early in October at the age of eighty-three. To the church he left $50,000, to be known as the Henry H. Cook Endowment Fund, and the bequest is conditional upon the church raising $50,000 within two years to be added to the fund. Other bequests of Mr. Cook included $5,000 each to the Episcopal City Mission Society, the Domestic and Foreign Missionary Society, and St. Thomas'

Church, Bath, N. Y. Other benevolent bequests were $20,000 to the Presbyterian Hospital, $3,000 to the East Side House; $2,000 to the Home for Aged and Infirm Couples; and to the Metropolitan Museum such of the testator's paintings and statuary as the trustees of that institution may select. The residuary estate is left in trust for the four daughters of Mr. Cook.

At the Church of the Intercession, which is situated in the Washington Heights section of the city, well uptown, there was commenced last Sunday a mission which will continue for one week. The missioners include the Rev. William Wilkinson of the Diocese of Minnesota, whose Wall Street meetings were so marked a feature of the evangelistic work of the summer; the Rev. Karl Reiland of Grace parish; and the Rev. Milo H. Gates, rector of the parish.

On All Saints' Day there was observed at the General Seminary the old custom of the signing of the roll by the new students. On the eve of All Saints', Evening Prayer was said in the Chapel of the Good Shepherd, and the Matriculation sermon was preached by the Rev. Dr. Edward Staples Drown of the Theological School at Cambridge. The services of All Saints' Day began with Morning Prayer and a celebration of the Holy Communion, and an address by the Dean to the new students. At the close of the service the roll was signed by the newcomers. The new junior class has forty-one members, and there have been added four students to the middle class, one to the senior class, and three special and two graduate students. In all, fifty-one additions.

The corner-stone of the new Chapel of St. Cornelius the Centurion, which is being erected on the military post at Governor's Island by Trinity parish, was laid by Bishop Coadjutor Greer on Friday morning of last week. There were present



LAYING CORNER-STONE OF ST. CORNELIUS' CHAPEL.

practically all of the clergy of Trinity parish, a number of members of the vestry, and a large company of Church people of the city, including a number of clergymen. The procession was imposing. It was headed by the band of the 8th U. S. Infantry, and there followed in the order named: a Crucifer; the choir of St. Agnes' Chapel; the architect; specially invited laymen; the Trinity vesty; visiting clergy; U. S. Army chaplains; the verger of Trinity Church; acolytes from St. Agnes' Chapel; the master of ceremonies; the clergy of the parish; the vicar of St. Cornelius' Chapel; a Crucifer; the rector and assistant rector; visiting Bishops; acolytes; and the Bishop Coadjutor of New York. Bishop Greer said the service and made a brief address. He congratulated the vicar of the chapel and chaplain of the post, the Rev. Edmund B. Smith, for his work among the soldiers. Soldiers, he said, had to learn to obey orders, and Christians should also learn this lesson. The greatest of soldiers were essentially peacemakers; this was true in our country from Washington to Grant, and we have in our day the greatest peacemaker of all, Theodore Roosevelt. The Rev. Dr. Morgan Dix, rector of Trinity parish, also spoke briefly, telling of the interest which has for many years been taken by the parish in Governor's Island.

On Thursday evening there was held in Calvary Church a missionary mass meeting, which followed an all-day session of the Woman's Auxiliary. The Rev. Dr. Arthur S. Lloyd, General Secretary of the Board, presided. The Rev. Dr. J. Lewis Parks, representing the Board, told of its relation to the missions of the Church, speaking especially of the economics of mission administration. He explained the workings of what some term the machinery of the Board, showing its economic value to the missions and the Church. The Rev. J. G. Meem spoke of the work of the Church in Brazil, explaining conditions as found in that country, its vastness, and the inadequacy of the efforts thus far made to meet conditions. He said Brazil is held to be a Roman Catholic country, but that the priests of that communion are there in far too small numbers efficiently to minister to the people, so that there is room and great need for the missionary effort of other Christian bodies. The Rev. H. St. George Tucker, president of St. Paul's College, Tokyo, Japan, spoke of the new opportunities offered the Church through the awakening of Japan to a realization of her importance among the nations of the world. Young men flock to Tokyo by thousands for education, he said, and the Church needs to provide better facilities for its educational work there, if it is properly to cope with the situation which presents itself. The Rev. A. M. Sherman of Hankow told of mission work in Central China.

The meeting of the Woman's Auxiliary was held in the Church Missions House and began with an early service, at which the Rev. Dr. Lloyd was celebrant of the Holy Communion. At the morning session the Rev. Dr. Lloyd, the Rev. Joshua Kimber, the Rev. E. P. Smith, Mr. John W. Wood, and Mr. George C. Thomas spoke on various phases of the missionary life. In the afternoon Mrs. Watson of the local auxiliary presided at a meeting in which a question box was the principal feature. There were present a large number of women from New York and neighboring Dioceses.

ECHOES OF THE SIXTH DISTRICT MISSIONARY CONFERENCE.

THE elements of helpfulness and pleasure in the sermons and papers and discussions were augmented by the happy surroundings and genial hospitality of the people of Denver. The meetings in the beautiful new Chapter House of the future Cathedral, at present being used for worship, did not hinder liberty of expression, but at the same time threw a hallowing influence over the proceedings.

The stranger on entering the Chapter House is at once struck with the constant reminder of our apostolic lineage in the names and dates of the Bishops on the walls from St. John to the present occupant of the see of Colorado. It would be difficult to touch upon the interesting features of this Conference—the presence of the venerable Presiding Bishop, the graduation service of nurses of St. Luke's Hospital, the strong sermon by the Bishop of Duluth to the Woman's Auxiliary, the tender, sweet, yet incisive sermon on Anointing by the Bishop of South Dakota.

The opening paper of the Conference, on "How to Develop a Spirit of Prayer for Missions," by the Dean of the Cathedral at Omaha, was helpful and would have been admirable but for one or two jarring notes. He said that the spirit of prayer for missions was hindered by the self-seeking of the priesthood: that the clergy lived above the average of people: and that the seeking of a better parish was the uppermost thought of too many.

It is high time that the clergy were left alone by the ecclesiastics of the Church, and more of the gospel of self-sacrifice preached to the laity. It is quite charming and encouraging for an outwardly devout laity, who live in affluence and able to gratify every whim, say how nice to have their parish priest live in a stuffy room in the basement of the Church, with just sufficient stipend to keep body and soul together. I challenge the statement that the clergy live above the average of people. Two exceptions there may be—Deans and rectors of wealthy congregations, who have a generous stipend, or workers in slum districts, where conditions are abnormal. But in average communities the clergy do not live above the people. Take an ordinary Western town, consisting of railway employees, clerks, and professional men. Young machinists can earn from $100 to $125 a month, brakemen from $85 to $95, conductors $150, clerks in stores $75 a month. Very few professional men earn less than $2,000 a year. Yet the average priest's stipend is $70. Then the special demands arising from the position of a priest makes comparisons bend in the direction of the priesthood. We have yet to learn that God imposes upon His children unreasonable and unnecessary self-sacrifice. Let us lift up our voice at the lack of self-sacrifice among our laity. It is illogical and ironical for a priest to vex his soul and humiliate his position by uncalled-for suffering through self-sacrifice, when his con-

gregation spend more than six times over what they give to the support of the priesthood in luxuries. No, there can be no blessing result from an unnecessary self-sacrifice, when plenty and abundance are in the hands of those who stand up and sing "All things come of Thee, O Lord," and make an offering to Almighty God, not of their means but of their meanness.

The reader of the paper on "The Thank-Offering of 1907" referred to the paucity of men in the average congregation, and spoke of the great opportunity involved in bringing individual responsibility before our men through the agencies established by the Central Committee. To infuse a little humor into the paper, the writer related how a man accosted him on the train with the question, "Can't understand how it is that two-thirds of the congregations in most towns consist of women," and the reply he received was, "Well, I don't know but some time ago I preached in the state penitentiary of Wyoming and there were 258 men and 2 women."

The Presiding Bishop later indirectly apologized for the absence of men from worship and positions of responsibility in the Church. "Our Blessed Lord was born of a woman, and as woman's influence is uppermost in the home, so it naturally predominates in the Church."

Quite true, but man is born of woman, and the fruition of the influences of Christian motherhood should be seen in the attendance of manhood in God's sanctuary. For is not Christ our Great Eexample and did He not frequent the temple? Quite true, we do not limit the operations of God's grace to the sanctuary or sacraments. It may be true, as Bishop Tuttle says, that God's Holy Spirit is working in the hearts of men in workshops and counting houses.

But do not such statements confirm the sentimentalities of the world? Is not the world, are not men and women saying that they can be Christians without going to church or receiving sacraments? No, certainly not, would we tie the operations of God's grace, and yet we hear the voice sounding through the ages: "This is the way—walk ye in it." And the Church's mission is to declare the way of life along the sacramental channels.

JAMES COPE.

CHICAGO MISSIONARY CONFERENCE.

CHICAGO is making a record for herself by the conferences arranged for this week. Perhaps Church events in the West were never before so thoroughly advertised as these have been in the Chicago papers. Columns of matter had been printed in advance in the daily papers, which vied with each other in the service rendered—service as intelligent as it was extensive.

Sunday found special missionary preachers and speakers at nearly fifty churches of the city and vicinity, according to the list printed in these columns last week. There were crowded congregations in all of them—the *Tribune* estimates an aggregate attendance of thirty to thirty-five thousand. Some of the thoughts gathered by reporters for the daily papers were the following:

The Bishop of Southern Ohio, at St. James' Church: "The spirit of the Church has too long been one of interest merely in itself. Our sense of missionary duty has been too long dead. We have failed to perceive that Christianity is in its essence a missionary religion. We must get this larger idea concerning our religion. The Gospel is not, in spite of our strange notions to the contrary, to be kept within narrow bounds. All this ought to be changed. This is the meaning of this meeting of the laymen's forward movement."

Mr. George C. Thomas, at Trinity Church: "It isn't money we ask for. I believe in the efficacy of prayer. What we want is sympathy and interest. They will bring money. Some people have donated to the mission work as high as $50,000. Others who are not well off in the goods of this world have offered only their prayers. In many cases I believe the latter have done the greater good."

The Rev. Dr. Henry D. Robinson of Racine, at the Church of the Atonement: "Do you not think that America is capable of a better civilization? Of one thing we are sure, we cannot assert without much qualification that America has a Christian civilization to-day. The man who is to give the greatest uplift to civilization in the future will not be he who discovers a new law of nature, or finds the unification of all elements, or even a chemical source of life; it will not be he who devises great laws and drafts great treaties; it will not be he who conquers disease and pushes back death, but it will be that man who, by the power of his splendid imagination, by the power of his words, and the power of his life shall lead his fellow men into the civilization of Jesus Christ."

PRAISE FOR THE MISSIONARIES.

The Rev. Dr. H. A. Percival of Peoria, Ill., at the Church of the Annunciation: "Is not the missionary's business as legitimate as the trader's? Shall we protect the man who goes to sell opium and rum and forfeit protection to the man who goes to preach the gospel of temperance and peace? The missionary is a soldier; his station is the post of duty. They are the true heroes and heroines of our modern life."

Bishop Mott Williams of Marquette, Mich., addressed the congregation of St. Ansgarius' Church on the relationship between the Swedish and English churches. Bishop Williams is the only Bishop of the English Church in this country who speaks and writes the Swedish language. He declared there is such a slight difference in the Churches that a native of Sweden coming to this country has little difficulty in becoming a member of the congregations of the United States.

PREACHES TO FORMER FLOCK.

Bishop M. E. Fawcett of Quincy, Ill., preached in the evening to his former congregation in St. Bartholomew's Church, of which he was rector two years ago. The theme of his sermon was "Missions and Missionaries."

The Bishop of Springfield, at St. Andrew's Church: "We have bank presidents, one of whom I recall intimately, offering advice to the youth of the country and presuming to train them in the right way, when for a series of years they had been practicing the lowest system of thievery by means of petty defalcations. Can these men truthfully say with the Psalmist that they lack nothing? Do they not lack all that it is worth while to gain?

"I do not decry wealth honestly come by. It is when a man barters the priceless things for the perishable, when he throws away that which no wealth can buy as the price for a few years of luxury that his standpoint becomes reprehensible. With a mind set on the imperishable, with the Lord for shepherd of their ingoings and their outcomings, these men might now be able to say with David, 'I lack nothing.' As it is, they lack everything worth while."

But it is impossible to do justice, in these brief clippings, to so great a number of speakers, selected from among the ablest men in the Church, at so many different places. Never was the "gospel of missions" so adequately presented in a single day, in so thorough a manner.

The governing board of the Laymen's Forward Movement of the Fifth Department (the Dioceses of the Middle West) met Monday morning, Dr. Lloyd and Mr. Wood from the Missions House being with them. All but two Dioceses of the Department were represented. The first resolution was an invitation to Mr. George C. Thomas, treasurer of the Missionary Society, and to the Rev. Dr. Clark, Department Secretary, to meet with the board, but these gentlemen were not located in season to take advantage of the invitation. The missionary situation was carefully considered by the board. A magnificent luncheon at the Chicago Club brought these gentlemen, with the visiting Bishops and other guests into touch, and each of the Bishops present—those of Chicago, Springfield, Quincy, Michigan City, Ohio, Southern Ohio, the Coadjutors of Fond du Lac and Springfield, and the Bishops of Iowa and Duluth from beyond the Fifth Department, severally gave their views as to the scope of the laymen's work. Diocesan committees to be appointed severally by the Bishops were determined upon, each Bishop cordially acquiescing in the plan.

The banquet at night and the public gatherings of Tuesday are deferred for report next week.

THE LIFE OF THE BLESSED IN PARADISE.

We may think of those who have gone before us, as having consciousness about themselves and about each other; as being able to recognize each other, and as having a condition of identity, which some sort of blessed bright form will give them. Search the Scriptures, yourselves. Take every passage which discloses the individuality of those who have gone into the invisible world; you will scarcely be able, it seems to me, to come to any other conclusion. There will also be, amongst other marks of life and consciousness, Memory. You know what Abraham said to one, "Son, remember!" Look back upon thy life. Think of what you did with the means God gave you. Think of those who were so close to you at your very gate. . . . There will be, then, this great bond and link between one part of our life and another, which seems almost indispensable to our individuality and to our consciousness, the wonderful prerogative of Memory. Together with this there will be a *progress*, a growth, in knowledge, in holiness. St. Paul learnt in Paradise what he did not know before, here on earth; and shall not we there learn the power and meaning of truths to which we have not yet attained? Shall not God reveal to us, in Paradise, the truths which some holy men clearly see already, but whereunto we ourselves cannot honestly say that we have attained? "God shall reveal even this unto you."—*Bishop Webb.*

SHE now rarely lost the sacred opportunity of giving pleasure.—*Sarah W. Stephen.*

SOME ROOT PRINCIPLES OF CATHOLIC RITUAL IN THE AMERICAN CHURCH.—II.

By the late Rev. Henry R. Percival, D.D.

WE have already pointed out that a principle underlying all the ceremonies and ritual of the American Church should be that the traditional ritual of the pre-Reformation period and its ceremonies are to continue and to be still in use unless they have been clearly abrogated by some act of the Church of England, subsequently, or of our General Convention. On this principle we shall have something more to say in our last paper, but here we pause to take in hand a very serious consideration that seems often to be overlooked.

The object of our services is to please God. The main question then is not what ritual and ceremonies will be acceptable to the people, apt to draw large congregations, and likely to increase the revenue; nor even the far more important question as to what ritual will be best adapted to help the devotions of the people. All these considerations should no doubt have their proper place, but—after all is said—the real question is, what ritual and ceremonial has God given us any reason to suppose that He will be pleased with, for to us, at least, the Church services are not musical and oratorical displays for the amusement and instruction of the people, but are primarily the worship of Almighty God, and all the other considerations are purely accidental.

But before going further, we stop to utter a much needed note of warning. We entirely disapprove of forcing an elaborate ritual upon an unwilling congregation. There has been far too much of this sort of thing, and always the results have been disastrous. Faithful Episcopalians, devoted to their Church, and accustomed from their childhood to the simple, unadorned, worship of their fathers, should not be ruthlessly disturbed in their devotions. Dr. Pusey, in a private letter to us, said that he thought no change of ritual affecting the people should be introduced without first consulting them; and in support of this opinion he quoted the great St. Cyprian, who though Bishop and Primate, said that he introduced no changes without the consent of his clergy and of the people. We can hardly bring ourselves to accept so extreme a conclusion, but we are sure that no change likely to give offense should be introduced without the most careful consideration, and that the reasons for the change should be fully explained, and that in the same public manner as the change is made. Nothing can be so injurious as a nave full of a congregation who have no intelligent idea of what is going on in the chancel. It is of course true that the venerable traditions of ritual and ceremony in the Church of God are of more dignity and weight of authority than any modern practice to the contrary, and yet it is also true that when a contrary custom has been allowed by the ecclesiastical authorities (rightly or wrongly) to spring up and prevail, such contrary customs should be done away, as far as possible, in such manner as not to disturb the devotion of the people; and this principle is true as well of defect as of excess.

With this introduction to prevent what we are about saying from being misunderstood, we proceed to the development of the thesis that in divine worship the chief consideration is, What will please God? Now we need not resort to the *a priori* argument, because we have in our hands the record of what in past ages did please God. Moreover when we come to the Mosaic dispensation, we have such minute detail of worship set forth. Of course it is true that the ceremonial law of the Jews does not *eo ipso* bind the Christian Church, nor is it absolutely certain that the method of worship which pleased God at one period of the world and under a certain set of circumstances would be that which would be always acceptable to Him. But it would seem to be certain that if God had wished that the principles of divine worship should have been changed at the advent of Christianity, the Divine Founder of that religion, or certainly His apostles, would have said something to that effect. And when to this we add the further consideration that St. John in his vision of heaven saw there in mystery the same principles of ceremonial worship prevailing, the same vested ministers, the same bowing down before the throne and before the Lamb, the same offering of the clouds of the incense, the same taking off of the sacerdotal headgear, and the same thrice repeated cry of Holy, Holy, Holy, etc., etc., and the still further consideration that such have been the main outlines of the worship of every part of the Christian Church from that time to now, even including the heretical bodies of the Orient, it is morally certain that the general characteristics of acceptable worship of Almighty God are the same to-day as they have ever been; and that whether among the chosen people by express revelation, or among heathen nations who in the darkness have stretched forth their hands hoping to find God, or in the Church of God, the same Holy Spirit has taught man how he should worship and how express his penitence and need of help and pardon before the Most High.

It is then probable by a probability which practically amounts to certainty, that the worship of the Christian Church should, in a large degree, be like the worship of the elder dispensation, and that what was then pleasing to God is pleasing to Him now. But this is true with one noteworthy exception: there can be no more sacrifice for sin. The sacrifice of our Lord upon the Cross has taken away from true worship any bloody sacrifice, and the sacrifice of the Christian altar stands out in bold contrast to the sacrifices of the altars of Judaism and heathendom by being an "unbloody sacrifice." The saving Blood has been shed once for all, the sacrifice is finished—*Consummatum est.*

We need no blood of bulls and goats, for we have the awful mysteries of the altar, the Blood of the immaculate Lamb that was slain and which cleanseth us from all sin.

Before closing, let us, then, in an informal and unscientific way, see what conclusions flow from the foregoing remarks. No doubt we may omit some points in our enumeration, but our outline will be a sufficient guide to our reader, who can easily fill it up.

I. There will be splendor and glory in the worship of God.

II. The ministrants will wear special vestments, often costly ones.

III. There will be kneelings, and bowings, and adorations, and prostrations.

IV. There will be lights burning by night and by day.

V. There will be constant public service, and a solemn function morning and evening.

VI. The smoke of the incense will be set forth in the sight of God, the symbol of prayer and of the Lord's all-prevailing intercession.

VII. There will be statues and embroideries, as in the Temple were the images of the cherubim made of gold and stretching their wings towards the mercy seat, and the embroidery and imagery on the veil.

VIII. There will be the processions, and the flowers, and the palm branches, and the ashes, and the water of cleansing, etc., etc.

We need not pursue the matter further; the main thought is abundantly clear. If we desire our worship to be like the worship of God in olden days when He had prescribed each detail; if we desire our worship to be like that of the Church of Christ in all ages; if we desire our worship to be like that deputed in vision by the Beloved Disciple as the worship of heaven, these are some of the characteristics we must be careful to preserve.

But it is manifest that it is one thing to have arrived at the conclusion that one should sometimes kneel and another thing to know when to kneel and when to stand; one thing to know we should have lights and another to know when and where and how many; one thing to know that incense should be used and another to know the method of its use. The elucidation of this matter will be the subject treated in our closing paper.

ENGLISH CHURCH CONGRESS.

[*Continued from Page* 6.]

his hearty coöperation with the scheme of restoring the Bristol Bishopric, as an independent see, in 1897, which had been united to the see of Gloucester since 1836. Apart from his career as a Diocesan, he worthily filled for some years the important office of Secretary of the Upper House of Canterbury Convocation, while still a more public figure as Chairman of the "Revisers" of the New Testament. The *Times* newspaper, in its obituary notice of the late Bishop of Gloucester, speaks of him as having thrown himself with "reactionary" earnestness into the struggle against the alleged results of Neologian Old Testament Criticism, as seen in his *Christus Comprobator,* 1891. But doubtless, in the opinion of many of us, the issuing of this little book in answer to Old Testament Sceptics, and particularly to Dr. Gore's essay in *Lux Mundi,* was the very thing in Dr. Ellicott's whole ecclesiastical career which most entitled him to respect, and now to grateful remembrance among Church people. R. I. P.

J. G. Hall.

Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—*Old Testament History, Part III—"From the Reign of David to the Captivity of Israel."*

By the Rev. ELMER E. LOFSTROM

HOSEA THE PROPHET.

FOR THE TWENTY-FIRST SUNDAY AFTER TRINITY.

Catechism: XII., The Lord's Prayer. Text: Hosea xiv. 4. Scripture: Hosea xiv. 1-9.

THE prophet Amos had come to the sinning people of Israel to warn them of judgment surely coming upon them for their sins. He told of justice. There was another side of the truth to be put to them. God's truth is varied. There are many truths. No one man comes with the revelation of them all. Instead, one part of the truth is told by one man, sometimes as if there was no other truth to be considered. But other men come with other truths, and so the whole body of truth comes to be revealed unto men. Hosea added to the message of Amos. He came to tell the people of the love of God, even for His sinful, wayward children. Amos called upon them to return to God because it was right. Hosea called to them in pleading tones to come back to God because He loved them, and because they would cause Him grief if they continued in their sin.

Hosea was perhaps the first man to give expression to the true idea of God as a loving Father. The life story of Hosea made him understand God's heart and God's dealing with His people, better than anyone else had yet understood them. Because he had the terrible experience of seeing the wife whom he loved go away from him and live in sin, in spite of all his love for her, he learned to understand something of how the conduct of His sinning people must wound the heart of God. And then, when he found that the wife had come to suffer the penalty of her sin, and was set in the market to be sold as a slave, he found that he still loved her. He bought her, and took her to his home, not as though she had done no wrong, but eager to help her to realize her sin and to bring her to repentance. Then because he knew that the best that was in his own heart, was but a revelation of the heart of God, he understood that God not only was pained by the sin of His people, but that He still loved them in spite of their sins. He knew that God would yet be willing to do all that He could do to buy back and win back to Him His sinning people, if they would but let him. This story of the life of the prophet he tells us himself.

Hosea applies this story of his own life as an allegory to teach the people to behold their own faithlessness in its true light. Israel is an unfaithful wife to the Lord unto whom she owes both love and obedience. Jehovah had earned the right of claiming all her allegiance, by leading Israel out of the bondage of Egypt, and making of her a nation. But the land had been as faithless as Hosea's own wife (i. 2). Baal and other false gods were her unholy lovers. Blinded by her idolatry, she ascribed her blessings to these false gods (ii. 5, 8). It was inevitable that judgment and punishment should come. Her fate would be the same as that of Hosea's wife, Gomer: "The children of Israel shall abide many days without king, and without prince, and without sacrifice, and without pillar, and without ephod or teraphim" (iii. 4). But the punishment would be effective. As Hosea won back Gomer, so God would win back the love of His people (ii. 14 and *f.*).

The names of the three children of Hosea and Gomer were striking object lessons to the people of the result of their course. The first result would be "Jezreel," "God will sow." Judgment, and that bloody, would come first. Then would come "Lo-ruhamah," "Unpitied," which describes their future condition as merited. If they still persist in sin, the final result would be "Lo-ammi," "not My people." On the other hand, if Israel repents, these judgments would be followed by blessings (i. 3; ii. 1).

Hosea is definite in his charges against Israel. He charges her with unfaithfulness to her God as the one root sin of all others. But this has found further expression in her political apostasy. Jehovah was her protector. She has sought instead the protection, first of Assyria, then of Egypt. And the separation from Judah had not been justified by the future course of Israel. When Jeroboam led the rebellion, he had been told by Abijah the conditions upon which the separation might become a blessing to Israel. Not one of those conditions had been fulfilled. There was no longer any excuse for the existence of Israel as apart from Judah.

The position taken by the prophet has been thus briefly indicated. Subsequent events showed that his warning remained unheeded and that the punishment came upon Israel in the full force of its fury. But the prophet Hosea did more than warn and pronounce judgment. He pleaded with the guilty nation to put away its sins and to return to Jehovah. In the passage assigned for special study, we have his strong, loving plea. He puts into the mouth of Israel a confession of sin and a resolution of new faithfulness (vs. 1-3). Verse 3 is a renunciation of the alliance with Assyria and Egypt, Egypt being famous for its cavalry. The latter part of the verse refers to the calves at Dan and Bethel and to the idolatrous pillars of their heathen rites. Verses 4-6 tells in poetic language the loving kindness of the Lord, which is ready and eager to bless them if they will repent. Notice how all the imagery of these verses is local in its coloring.

In verses 7 and 8, the happiness of the people which would follow their return to faithfulness is drawn in the same poetic language. It is understood, of course, that "Ephraim," is meant to include all the tribes, Ephraim being the leading tribe. Verse 9 gives expression to the great principle taught by the book of Hosea, that whether the people receive judgment or blessings from the Lord depends only upon themselves. God is just and His ways are right. He is eager to bless, but sins must bring punishment. If punishment comes, therefore, it is the fault, not of the Lord, but of the people who have sinned.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

ANOTHER LICH-GATE.

To the Editor of The Living Church:

IN your issue of October 21st, in an article on "The Little Church around the Corner," it is stated that there is to be seen there "the only reproduction in this country of the lich-gate of Old England." This is not strictly correct. While we cannot pretend to possess so elaborate a lich-gate as the church referred to, yet we have had one for ten years at St. Clement's, and use it as the resting place for the bier at all funerals held in the church. I believe there are a very few others in this country.

Yours truly,

St. Paul, Minn., Oct. 21, 1905. R. LLOYD.

THE WORD "ADVERTISE."

To the Editor of The Living Church:

WILL you pardon me for suggesting that perhaps you would change your mind about "advertise" on studying the history of the word, as given in the New (Oxford) English Dictionary? The first instance given of the verb in the transitive sense of "calling attention" or "giving notice" in 1454 in a letter: "Please your royal Highness to be advertised." In 1477 we find: "Whereof Aristotle was advertised, and straightway departed from Athens." The early use of the noun "advertisement" is to the same effect; as late as 1581 Saville in his translation of the Agricola of Tacitus calls the despatches which the general sent to the emperor "letters of advertisement." The first example of the verb in the sense of "giving public notice" is in 1730, though the noun is found in a kindred sense as early as 1582. It is hardly possible that in 1549, from which year the rubric before the Communion Office dates, "advertise" was understood to mean anything more than "notify"; and the expression in all the English books, "shall call him and advertise him," seems to suggest a private interview rather than a public announcement. This simpler meaning is common in Shakespeare.

The verb occurs twice in the "Authorized" version of the Bible. In Numbers xxiv. 14, "I will advertise thee what this people shall do to thy people," it represents the causative mode of the very common Hebrew verb meaning "to know"; "I will

make thee know," implies no communication to others. And in Ruth iv. 4, "I thought to advertise thee" represents the Hebrew, "I said I will uncover thine ear"; they are the words of Boaz to the next of kin, spoken in the presence of witnesses, though that fact is incidental as far as the use of the phrase is concerned.

Berkeley Divinity School, Very truly yours,
Middletown, Conn., Oct. 20, 1905. SAMUEL HART.

[One would be presumptuous indeed to maintain his own accuracy in the face of Dr. Hart's criticism on a question of etymology. In this instance, as quite generally when Dr. Hart appears in print, he appears to be correct. THE LIVING CHURCH was evidently wrong in its interpretation of the term *advertise* given recently to an inquiring correspondent. We thank Dr. Hart for his correction, and gladly make it public.—EDITOR L. C.]

To the Editor of The Living Church:

I WOULD like to contribute this little item on the meaning of "advertise" in the Rubric for repelling from the Holy Communion. I have been surprised to find that anyone could interpret it as meaning to give *public* notice. That course would be so needless and so unnatural and so likely to excite hostility, and the rendering to *inform* has always seemed so palpably to fit the case, and to harmonize with the use of words at the time when the Rubric was written, that I never thought to look in a Dictionary. But now, looking in my *Standard,* I find the second meaning given "to *inform,* or notify; give notice to; *advise*"—illustrated by this quotation from Shakespeare: "By my scouts I was *advertised* that she (Queen Margaret) was coming." Surely it would seem most natural and proper to apply that meaning in the Rubric. J. H. WEDDELL.

CLERGY PENSION FUND COMMENCED.

To the Editor of The Living Church:

SOMETHING recently came to the office of the General Clergy Relief Fund, marking what may prove to be an epoch in the history of the Church in the United States. The matter is of interest to the Church at large, and we beg the courtesy of your columns to announce it.

Canon 53 of the General Convention provides, in paragraph ii., that clergy over 64 years of age may be pensioned by the General Clergy Relief Fund. Paragraph 5 permits "designated offerings." Paragraph 1, and legislation on the subject, plans for Automatic Pension for all clergy over 64.

The General Clergy Relief Fund has published these facts broadcast for many years and emphasized them as much as seemed possible. Many of the disabled and infirm clergy and widows have received continuous pensions, in some cases, for thirty and forty years, yet in all the whole Protestant Episcopal Church in the whole United States of America, it has not occurred to any one to designate offerings specifically for the Aged Clergy at 64 as equally entitled to a pension under the canons when the funds are provided. The General Clergy Relief Fund could not "designate," for it is a trustee to administer offerings, and the moneys it received were given for the general object and have been so applied up to the limit of the Church's generosity.

To Grace Church, St. Francisville, Louisiana, belongs the honor of beginning this fund, the Fund for the Automatic Pension of clergy over 64. A designated offering from the Communion Alms of that parish has reached the General Clergy Relief Fund office for the Permanent Automatic Pension Fund: the first specific offering, and all other offerings for that purpose will be properly invested and the interest—when the fund becomes large enough to furnish any—will be divided automatically among all clergy over 64 years old, irrespective of any considerations as to their physical health; as the Canon directs, *i.e.,* "having reached the age of 64." It now rests with the Church at large as to how soon the fund is made large enough to do the good which it ought to do.

The offerings for disabled and infirm clergy and for widows and orphans of deceased clergy should not be diverted. These objects need all their income and more. But any parish and any layman or lay-woman feeling moved to make an additional offering to the Permanent Fund for the Automatic Pension of clergy can now do so, knowing that the fund is in existence and that their offering will remain for centuries doing good for the Church and for the aged servants of the Lord long after the givers have gone home.

Since the above was written, and while the letter was waiting to be mailed, two persons to whom the matter of the letter was mentioned have "designated" two insurance policies for $1,000 each for "Automatic Pensions at 64." Now let a great memorial fund arise and the Clerical Cathedral Village at Washington take form, and other foundations at other Cathedrals, of like character, be laid, and the Church redeem herself from the scandal and disgrace of a ministry impoverished and timid in the present, and neglected and starved in old age.

(The average salary is $600 per year and there are scores of old men ashamed and cast out and suffering for the necessities of life.)

If the Church is not content to witness the almost daily decrease of the ministry and the closing and combination of places of worship that is going on; the diminution and drying up of the sources of supply both of a ministry and for the ministry; she must arouse herself to the conviction that the full and comfortable support of the ministry to the end is a debt and not a benefaction; a debt we owe to our clergy, our children, our Church, our country, and our God.

ALFRED J. P. MCCLURE.

The General Clergy Relief Fund,
The Church House, Philadelphia.

ABNORMALITIES IN CEREMONIAL.

To the Editor of The Living Church:

AS a layman I have often wondered why some few of our clergy seem to like to follow the weak points of Roman Ceremonial. I can understand why we might follow the strong points, particularly where our own tradition as to how anything should be performed may be uncertain, but it seems to me—and I am sure I speak for a large portion of the laity—to be foolish and childish to adopt those customs of our sister Church which convey no lesson and which in no way add to the dignity of the service, but rather the reverse.

Let me cite as an example the sitting of the celebrant and his attendants during the singing of the *Kyries* and Nicene Creed. It seems altogether improper that anyone should sit at either of these portions of the service, and particularly during the *Kyries,* when the mercy of God is being solemnly invoked. If it is proper for the celebrant to sit here, it would be equally proper for him to be seated at other times during prayer, and if he sits, why should not the entire congregation do likewise, as is the usual custom in the Roman Church at the *Kyries* and *Gloria in Excelsis*? Surely it is anything but harmonious to see the celebrant and his attendants sitting while the choir and congregation remain standing. It certainly detracts from the dignity of the service. Then, the unbroken tradition of our Church has been to stand at the Creed, and why should we seek to change it for one that is less reverent and comparatively modern?

If it be said that the priest sits because he is weak through fasting, I would like to know why he also sits during the singing of the Psalter at Evensong. I have never yet heard of a priest fasting in order to say Evensong. I fear that the real reason is not because the priest is weak through fasting, but because of an undue weakness for things Roman.

Here is a good instance of where extremes meet. Our Roman brethren—I now have special reference to the laity—sit during a large portion of the Mass and almost the entire Vespers and the great majority of our Protestant sectarian brethren usually sit down to pray. As a Catholic Churchman, I see no reason why this Roman-Protestant custom should be introduced into our churches, and I want to make my little protest against a practice which is so inferior to our own.

Another foolish practice I have sometimes observed (though very seldom, I am glad to say), is the saying of the service in an almost inaudible voice, so that it is impossible for the people to distinguish the words spoken, and this includes the reading of the Epistle and Gospel. Now if anyone can explain to me how such a proceeding can be said to enhance God's glory or add to the dignity of the service, I should be glad to hear from him. I can understand the service being so rendered by a Roman priest, for when the Mass is celebrated in a language not understanded by the people, it can make but little difference whether the words are spoken clearly and distinctly or merely mumbled. I have known some very devout souls to come from church disappointed and even disgusted at this mumbling of our stately Liturgy.

Perhaps the priests who do these and such like things fancy—as did a recent correspondent in THE LIVING CHURCH—that by so doing they are "accelerating Church unity." If this con-

jecture is correct, I can only express admiration for their simplicity. W. E. ENMAN.

Milwaukee, Wis., October 28, 1905.

AN AGED PRIEST AT WORK.

To the Editor of The Living Church:

MAY I correct some of the statements in the columns of your issue just to hand, concerning the late venerable and honored Rev. John Long?

There resides at present at Georgetown, Delaware, the Rev. John Linn McKim, who last July attained the ripe age of 92 years, and is in full possession of all his faculties: he had been for some time exercising his ministry in that State and Diocese when Bishop Lee was consecrated; and though for a few years soon thereafter he removed to Pennsylvania, he later returned and has continued ever since to make Georgetown his residence, ministering there and at other towns thereabouts as their rector from time to time.

Happily this involves no detraction of the deceased, but it is an interesting circumstance that two such aged and faithful priests of the Church should have been identified with the same Diocese at the same time. E. R. ARMSTRONG.

Sharon Springs, N. Y.

CHRIST IN HUMANITY.

BY C. H. WETHERBE.

CHRIST came into humanity that He might redeem humanity. He permanently linked Himself with humanity, not only for the purpose of redeeming human beings from spiritual bondage, but also to liberate them from many of the mental and physical burdens, under which they were wofully weighted. Being vitally allied with humanity, Christ has been doing infinitely more for mankind in respect to mental advancement, physical culture, and material welfare, through the agencies which are the products of Christianity, than He possibly could have done if He had remained on earth during all the years since He left this world in person. I suspect that the most of Christian people have not yet grasped the truth that Christ is in humanity to the extent of being a directing power in relation to great inventions, comprehensive and conducive discoveries, and sciences of great popular benefit. Christ is working with humanity in the production of those vast facilities which are so much needed for the rapid advancement of His Kingdom in all parts of the world. He was behind the introduction of railroads, telegraphs, cables, telephones, improvements in the art of printing, and many other agencies; and all these are ministrants of the widening evolution of God's Kingdom on earth. Inventors, scientists, and discoverers have been raised up by God at those critical times when the increased demands of His Kingdom and His people especially required their services.

And I call particular attention to the fact that Christ in humanity is working through medical science for the relief of the subjects of disease and physical misfortunes of various kinds, to an extent which it was impossible for Christ, as an individual, to give when He was on earth. Through advanced medical science, and by means of high attainments in surgery, Christ is redeeming diseased and deformed humanity on a scale which is immeasurably greater than that which was performed by Him and His apostles in their day.

Christ told the people who beheld His miraculous performances, that the time was coming when "greater things" would be done; and we are living in that time. The dead are not being raised, but thousands of people are being preserved from death by the power of Christ as it operates through the science of medicine and surgery. Cures which were impossible fifty years ago are effected to-day. Marvellous surgical operations are successfully performed. These, and manifold other priceless favors to the race, are due to the truth that Christ is working in and through Christianized humanity.

NO UNWELCOME TASKS become any the less unwelcome by putting them off till to-morrow. It is only when they are behind us and done, that we begin to find that there is a sweetness to be tasted afterwards, and that the remembrance of unwelcome duties unhesitatingly done is welcome and pleasant. Accomplished, they are full of blessing, and there is a smile on their faces as they leave us. Undone, they stand threatening and disturbing our tranquility, and hindering our communion with God. If there be lying before you any bit of work from which you shrink, go straight up to it, and do it at once. The only way to get rid of it is to do it.—*Alexander MacLaren.*

Literary

Religious.

The Creed of Christ. Published by John Lane Co. London and New York: The Bodley Head.

The author has not put his name to this book, which is able and well written. It has had a wide circulation, apparently, in England, and will no doubt be vigorously pushed in America. It has been compared to *Ecce Homo*, but that book, especially when "read between the lines," led up to *Ecce Deus*. *The Creed of Christ* would stop us at *Ecce Homo* and keep us there. The author evidently assumes the non-inspiration of the writers of the Gospels, and, in fact, describes them as very imperfectly aware of the real mind of their Master, whom our author describes as a highly gifted philosopher and human prophet. For example, we read: "We may say, then, that when words are put into Christ's mouth which express the exact opposite of what He truly believed, and which end, as it were, in themselves (?), the reporter has, wittingly or unwittingly, made Christ the mouthpiece of his own convictions; and we may assume that the words in question were never really spoken."

As regards the "prophecy" of Christ's coming to judgment, it is held that Christ did not mean at all really to announce such a thing in the way the words He used plainly imply, but, in fact, to announce as a truth that there is an eternal presence of the Kingdom of Heaven among men, inward, and shared in by those in whose heart love, outwardly manifested, reigns, and who alone will receive due reward at the last. The words regarding the grounds of the final judgment, as given by our Lord Himself, and found only in the first Gospel, are thus interpreted by our author: "It is conceivable that Christ who said, Judge not that ye be not judged, turned upon His disciples and said to them, or, rather, to Himself, 'Well, if you will make Me judge mankind on your imaginary last day, this is how I shall judge them.'"

The author decides upon what are, and what are not, the real words of Christ, as distinguished from what "the reporter" makes Him say, by applying as a test his (the author's) own verifying faculty, as Higher Critics call it; he professes to study the character of Christ, and form his opinion of it from those passages of the Gospels which his apparently infallible verifying faculty selects as genuine.

Of the fourth Gospel, our author says: "It may be doubted if any of the sayings which are recorded in the fourth Gospel is entirely genuine. Even the passages in which love is exalted and inculcated do not, as I read them, after steeping my mind in the study of the Synoptic Gospels, ring quite true." Again: "I have divided the reputed sayings into four chief classes," and out of those considered genuine, "I have found the character of Christ emerge."

Chapter II., on "Pharisaism," is very good, and would stand for an excellent resumé of Puritan Christianity. The same subjective verifying faculty is applied by the author in the chapter on "God the Law-Giver"; he thinks that the fundamental mistake made by Israel was that they desired to be saved by obedience rather than by the growth in true knowledge of God, and he enlarges on the difference between knowledge of God, and mere knowledge about God. In the chapter on "God the Father," the author gives us his first real information of what he considers the Creed of Christ, and there are some very good remarks. Much of the rest of the book is taken up with combating the wrong inferences deduced from the Christianity set forth by the popular Protestantism of the last few centuries, for which, by the way, Milton, not the Bible, is responsible. As an index of the rebound from this, our author has these rather startling words: "The burden of man's sin had always pressed lightly upon Christ, and I cannot think that it pressed heavily upon Him when the approach of death was giving supernormal clearness to His inward vision." What, then, about Gethsemane?

In the chapter on "Apparent Failure," the author has some scathing, but rather one-sided criticism upon the Church for its use and application of the Bible, and in the last chapter on "Final Triumph," we are assured of it for man, if he really follow out the true teaching with which the Bible may furnish him, provided that he has educated himself to real, unselfish well-doing and a comprehension of religious teaching founded on a really scientific basis; old misbeliefs and defective beliefs must all be replaced by true psychological appropriation and application of the Creed of Christ. We must learn *how* Christ taught the Fatherhood of God and the Brotherhood of man; how man must raise himself; and he has natural, inborn power enough to do it, from the physical plane to the spiritual one, and thus bring about the establishment and perpetuity of the Kingdom of God on earth. "God is to be the true self of man'; thus man will be able truly to say, 'I and my Father are one'; supernaturalism will wither at the root for man is the Alpha and Omega of nature, and God is one with nature; dogmatism will become both needless and

impious, for dogmatic attitude implies separation from God, and separation from the true self is the beginning and end of sin."

But is not our author extremely "dogmatic"?

Such is the "dogmatic" of our author. But could it be worked out? Has not the very same teaching, virtually if not verbally, been put forth many a time, and as often failed? We cannot think that our author believes in the Divine Personality of Christ. To him Christ is a philosophical, poetical prophet. The author always uses small letters for the pronouns referring to Christ—the Name Jesus is never used. Such use of small letters may be a straw of indication, but it is significant. The Incarnation is never hinted at, nor is the Holy Spirit, our Lord's special boon to man, ever mentioned; nor is the grace of God as a help, alluded to. Passages in which our Lord speaks of His life and death as a redeeming ransom, would, our author may be supposed to think, have been put into His mouth by the "reporter," or imagined by the writers. The teaching of St. Paul is ignored; of course, St. John counts for nothing, as we have seen. All safe instruction must be grounded on the subjective induction of every reader for and by himself, for supernatural guidance is out of the question.

This book is most instructive as showing us what we may consider as the best those can give us who follow out to its strictly logical, and irrefragable use, the Protestant dogma of the right of Private Judgment. We are told by Protestant writers of the highest repute that the ultimate ground on which the divine character of the Scriptures must rest is that they accredit themselves as divine to the individual consciousness. But what if they do not? Where are we then? Our author's well written book shows us the answer. We must select such Scriptures only as do so commend themselves. The rest may be the mere and perhaps mistaken notions of the individual writer, who must not claim divine inspiration.

We very much fear that the average man who studies our author's book, and who tries to raise himself from the "physical plane to the spiritual one" in the way this book suggests, will have to say: "How I should like to do it, but I find, and feel to my sorrow, that I really cannot."

W. E. Couper.

The Immanence of God. By Borden P. Bowne, Professor of Philosophy in Boston University. Boston and New York: Houghton, Mifflin & Co., the Riverside Press, 1905.

This little book of 153 pages, with its neat make-up, clear type, lucid and fascinating style, and the effective touch of the writer with present-day thought, fills us at once with admiration and envy. Catholic-minded writers are rarely so successful, from the literary and rhetorical point of view, as are those of the so-called "liberal" type; and when they do succeed in this direction, they do not often secure such an admirable external dress for their books.

Something may be said, however, in justification of the greater complexity of Catholic writings. Catholic truth, because it is truth, is more complex in its own nature than are the short-cut systems of thought which are devised by human thinkers in the interests of coherent simplicity. The immortal Hooker has reminded us that, whereas orthodox statements are apt to be more true than simple, men go about to devise statements which are more simple than true.

Professor Bowne is captured by the truth of the Divine immanence—a truth which has more attention given it in Catholic theology than he seems to be aware. His error consists in making this truth do the duty of interpreting all things in heaven and earth. This enables him to expound a theory of "God and Nature," "God and History," "God and the Bible," and "God and Religion," which is clear and plausible and which has enough truth in it to persuade those who do not realize the complexity of the relations between God and all else. In particular, by slighting the undoubted truth of Divine transcendence, he has presented a view that is wholly inadequate and one-sided, and which fails to do justice to some fundamental problems.

Thus he regards the natural and the supernatural as opposite aspects merely of all things under the sun. Every event, including those called miraculous, is natural in *method;* and every event, including the ordinary phenomena of daily experience, is supernatural in *causation.* Thus he makes the difference between the natural and supernatural one of point of view simply. This is plausible, but too simple to be true.

It is a fact that all events are supernatural in their ultimate causation. But this is not all that needs to be said. The difference between events which proceeds from forces which "perdure," to use his phrase, or are resident, in the visible natures of this world, and those which involve the coming in of other and higher forces, is one which is of vital importance for the correct understanding of the Divine plan and method. It is this difference that is signified in theology by the terms natural and supernatural. The distinction no doubt adds complexity to our philosophy, but no philosophy which ignores it can be considered as adequate or free from error.

We speak of this point because it gives the keynote of his treatise. His failure to take all the facts and distinctions into account makes him a pure naturalist, in spite of his wholesome recognition of the ever present working of God. It also destroys the sufficiency of many a suggestive and partially true statement which he makes touching the inspiration of Holy Scripture and religion.

Francis J. Hall.

Miscellaneous.

Two Bird-Lovers in Mexico. By C. William Beebe, Curator of Ornithology of the New York Zoölogical Park. Illustrated with photographs from life taken by the author. Boston: Houghton, Mifflin & Co. Price, $3.00 net.

In recent years there have been printed a multitude of bird books. This one, however, occupies an unwritten field, Mexico, and mostly the western states of Colima and Jalisco; not that the technical ornithology of this region is unknown, but that little concerning the habits of the birds has been published. Mr. Beebe and his wife spent some three months, from January to March, in Mexico, much of it camping in *barrancas,* where they devoted themselves to the study of wild life, principally birds, rather than to the collection of specimens. The camera was used nearly to the exclusion of the gun, though Mr. Beebe, as a competent ornithologist well knew, what many amateurs did not, that many birds cannot be definitely identified except by a more critical examination than can be made of an uncaged live bird. For such occasions he used his gun to advantage.

The first part of the book follows its title quite closely and we have a rather interesting picture of the doings and environments of the bird-lovers. The latter part gives more of the wild life of the country, and is replete with interesting though tantalizingly incomplete sketches of the various birds, other animals, and the plants coming under their observation. On pages 165-167 is told a remarkable story of how a wasp utilized the currents of a stream to transport to its nest a spider too large and heavy to be carried through the air.

There are many interesting notes on protective coloration and mimicry, and on pp. 308-315 is a graphic account of the struggle for existence between tree and vine in the hot lands of the Pacific. The illustrations, half-tone engravings from photographs, are excellent. The book closes with a twelve-page account by Mrs. Beebe, of "How We Did It," telling of clothing and other outfit. Then follows a thirty-page appendix of an annotated list of birds observed, with references to pages in which they are mentioned or more extensively treated in the body of the book. It ends with a six-page index; is well printed on good paper, with gilt top, and is bound in cloth decorated with a Mexican landscape in colors.

H. L. W.

The Liquor Problem. A Summary of Investigations conducted by the Committee of Fifty, 1893-1903. Prepared for the Committee by John S. Billings, Charles W. Eliot, Henry W. Farnam, Jacob L. Greene, and Francis G. Peabody. Boston: Houghton, Mifflin & Co., 1905. 182 pages. Price, $1.00 net.

This little book discusses briefly and with unfailing good sense the physiological, legislative, economic, and ethical aspects of intemperance and the efforts to provide substitutes for the saloon. The various reports are entirely free from the hysterical and impractical elements so frequently found in discussions of the liquor problem, and the volume is heartily commended to all who desire to acquaint themselves with the results of the investigations of the able men who, during the past ten years, have given so much time and thought to the various and perplexing problems of intemperance.

The Indian Dispossessed. By Seth K. Humphrey. With 16 full-page illustrations from photographs. Boston: Little, Brown & Co., 1905. 298 pages. Price, $1.50.

All lovers of honesty and fair play ought to thank Mr. Humphrey for this narrative of some of the dealings of the United States Government with the various Indian tribes. It is not a story to be proud of, but rather one to arouse sentiments of shame and indignation in the minds of all who read it. The wrongs which are told are for the most part long past redressing, and yet some scanty reparation might still be made were the moral sense of the nation sufficiently aroused.

We believe it to be true that no treaty made with the Indians was ever faithfully kept by the Government. It is no wonder that Indians think of white men generally as thieves and liars.

The chief fault to be found with the present account is one of omission. It takes no note of some of the most flagrant instances of the crime and cruelty which have characterized our dealings with the Indians, as, for instance, the story of the Northern Cheyennes; their removal from their homes in Dakota to the Indian Territory, their sufferings there, their escape, and their heroic and wonderful march back to Dakota, and the death of a large number of them at the hands of United States soldiers in the Fort Robinson massacre of 1879. All of which constitutes a narrative more tragic and indefensible than any told by Mr. Humphrey.

Reminiscences of Peace and War. By Mrs. Roger A. Pryor. Revised and enlarged edition. New York: The Macmillan Co., 1905. 418 pages. Price, $2.00 net.

Mrs. Pryor's book was first published just a year ago, and this new and enlarged edition testifies to its deserved popularity.

Few reminiscences of the Civil War are so full of human interest and pathos as are these, and to the younger generation, such a record is of the utmost value in order to give them an understanding of what the war meant to the people of the South, and in particular, to the women whose heroic courage and endurance are so graphically depicted in the present volume.

The Family Fireside

THE FIRST PARISH ROUND.

FROM "ST. CUTHBERT'S," A NOVEL, BY ROBERT E. KNOWLES.

By permission of the publishers, Fleming H. Revell Co.

I SOON began, of course, the visitation of my flock. Although my title to youth was at that time undisputed, and although the unreflective would have labeled me a "new school," the importance of faithful visiting was ever before my mind.

The curate's place (unhappiest of men) had more than once been offered me at the hands of portly ministers, prepared to deny themselves all the visiting, they to take all the preaching and nearly all the salary, while their untitled slave was to deny himself the high joy of the pulpit, to starve on the salary's dregs, and to indulge himself royally in a very carnival of unceasing visitation. These overtures I had had little hesitation in declining, for observation had taught me that the slave's place soon makes the slave's spirit, unless that slavery be an indenture unto God, which is but the sterner name for liberty.

Moreover, curates (especially Presbyterian, which implieth the greater perversion) seemed to lack the breath of the uplands which the pulpit breathes, and too often degenerate into society favorites, whose flapping tales of black may be seen as these curates ring at fashionable doors, where "five-o'clocks" within await the kid-gloved ministers of men who are supposed to be the stewards of eternal life. I had once overheard an enamelled queen of fashion declare, with much emotion, that their curate was indispensable to a high-class "at home," and even panegyrize his graceful transportation of cups of tea, however full. Oh, accursed eulogy!

Whereupon I forever swore that I would frizzle upon no such heathen altar; I vowed to be either a minister or a butler—one thing or the other—but never a Right Reverend Butler, which is a monster and a tongue-cheeked comedy to both God and man.

As the minister of a vast congregation like St. Cuthbert's, I might on the other hand have requested an assistant who should relieve me of the visiting, leaving me only the duties of the pulpit, oceanic enough for any man. Indeed, one of the stalwarts had suggested this to me, averring that I needed more time for my sermons, whereat I looked at him sharply; but his face was as placid as a sea of milk, which is the way of Scotsmen when they mean to score. But this dual ministry was ever the object of my disfavor, for he preaches best who visits best, and the weekly garner makes the richest grist for the Sunday mill. True and tender visiting is the sermon's fuse, and what God hath put together no man can safely put asunder.

One of my first visits was to the farmhouse of Donald M'Phatter, a belated member of the fold, for he and his wife Elsie had not beshadowed St. Cuthbert's door for many a year. This parochial policy had been suggested to me by the beadle:

"Ye maun luik tae the driftwood first—pit oot the laggin' log frae the shore, ye ken," he said to me, following this up with an exhaustive narrative of the raftsman's life which had once been his.

I found Donald dour but deferential, full-armed against every appeal for his reform.

"I willna gang," he exclaimed, "till ony kirk that pits oot the token* at the sacrament, and taks up wi' they bit cairds they're usin' the noo. Cairds at the sacrament! it's fair insultin' tae the Almichty."

I parried the blow as best I could, and was on the verge of winning in the argument when he suddenly took another tack.

"Forbye, I hae dune ma duty. Didna I gang steady when the Doctor was oor meenister? Ilka Sabbath day I gaed an' hearkened till the graun' sermons twa oors at a time, an' God grippit me thae days, an' He hasna loosened His haud o' me yet. Ance saved, aye saved. That's ma doctrine. Wha can slip awa frae grace, forbye it be thae Methody buddies an' ither Arminian fowk, an' there was na ane o' them in the parish in the doctor's day. The fields was fine an' fu' o' wheat thae days, but there's muckle mustard noo, I tell ye that."

"But you will surely admit, Mr. M'Phatter, that the nourishment of years ago will not suffice for to-day. Yesterday's dinner will not forestall the necessity of the day that follows," I urged, inwardly ashamed of the threadbare argument.

He saw its threadbareness, too, for he retorted:

"That's a verra auld argyment; in fac', it's clean state, if it's no' rotten. Doctor Grant wud hae sniffit at it. And what's mair, it's no' an argyment ava', for I hae mony a dinner o' the sermons that I gathered in thae far back days. I aye eat an' sup off that when ye an' yir fowk's fummlin' wi' yir cairds at the kirk. Bide a meenit."

He hurried into an adjoining room, and soon returned with a sheaf of rusty notes, clearing his throat awhile with the sound of a trumpeter calling to the fray.

"I wasna ane o' the sleepin' kind; I aye paid attention in the hoose o' God. I only sleepit ance an' I cudna help it, for oor Jeanie was born that mornin'—an' that was a work o' needcessity. An' what's mair, I aye took notes o' the discoorse, an' I hae them yet.

"They's ma dinners noo, tae use yir word, minister—they's ma dinners, an' they hunger nae mair wha tak's them—saxteen or seventeen coorses, ilka ane o' them; nane o' yir bit lunches wi' napkins an' flowers an' finger bowls like ye hae the noo, no' worth the bit grace ye say ower them—they's nane o' yir teas, tastin' an' sniffin', wi' sweeties an' sic like—they's meat sir, strong meat for strong men, an' the bane's in the baith o' them like."

He stopped, as a cannon stops after it has fired, the aroma of battle still pouring from its lips.

"What are these papers in your hand?" I asked, not for information, but for breath. (You have seen a caged canary leap from its perch to its swing, and back again, when sorely pressed.) He speedily closed that door.

"They, sir? Div ye no' ken what's they? They's Doctor Grant's heids and pertikklers. Doctor Grant's heids and pertikklers, I'm tellin' ye. A' o' them but ane is the heids an' pertikklers o' sermons that made St. Cuthbert's ring like the wood on an August nicht when the thunder roams it. That ither ane he preach't in a graun city kirk wha soucht to get him, and they cudna—an' it was croodit like the barn mou' when harvest's dune, an' I was there masel', an' he kent me—an' I'm the man that held his cane in ma haun the time he preach't, I'm tellin' ye." And Donald's withered face was now aglow with such a tenderness as only bygone years can loan to age; his eyes were ashine with tears, each one the home of sheeted days that had come back from the dead, and his parted lips were drinking deep of the mystic tides of memory.

* * * * *

A rich mosaic was the visitation of this sterling race. The lovely valleys and the picturesque hills of their ancestral sires I have often roamed since then, but never have I seen the Scottish character in its homely beauty as it appeared to me in their happy Canadian life among the cozy farmhouses of this fruitful countryside. The traditions of their native land were tenderly cherished by them all, and many were the stories they related of the old days in Scotland and of the day whereon they looked their last upon the unforgotten heather.

One of my first visits was to Mrs. Gavin Toshack, whom I found in a reminiscent mood.

"Ay," she said, "we're a' Scotch aboot thae parts; an' God keep us sae. There's been scarce a fly in the ointment, forbye Sandy Trother's wife, who gied him, an' gied us a', a heap o' tribble; but she was Irish, ye ken. An' oor ministers hae a' been frae Scotland; but we had ane for mebbe twa months or mair—nae oor ain minister, but only a kin' o' evangelist buddy. He was an Irish buddy tae, but there were severals converted. That was nae Irish wark whatever, but the grace o' God. We were na lang oot frae the auld country when he cam'; I mind fine. It was in the year '37. We sailed frae Annan Water Foot in July, an' eight weeks or mair it took us afore we landit in Quebec. Then by canal and wagon till we reach't New Jedboro; 'twas a sair, weary ride. But the breath o' freedom an' o' promise was in the air—an' we hae oor ain hame noo an' two hunner acres o' the finest land in a' the country. An' we're independent noo, wi' eneuch for a bite an' a sup till we hunger nae mair nor thirst ony mair. An' oor bairnies is a' daein' fine: Jamie's a doctor i' Chicago; an' oor Jeannie's mairrit on Allan Sutherland, him as will be the new Reeve o' the cooty; an' Chairlie has a ranch i' Alberta like the Duke o' Roxburgh's estate; an' Willie 'll hae oor ain land here, when we sleep aneath it.

"I aften sit an' think we micht hae been aye herdin' sheep

* A small piece of metal with the words "This do in remembrance of Me," given in Scottish churches, before the Sacrament of The Supper, to those entitled to participate.

on the Dumfries hills, wi' scarce eneuch to eat, wi' this man 'my Laird' an' yon man 'yir Grace' an' oor ain bairns little mair nor slaves. The duke we knelt doon afore in Scotland aften paid mair for a racin' filly nor we paid for a' this bonnie land we ca' oor ain the day. Canada's nae sae guid for earls an' lairds, but it's graun' for puir honest fowk. An' what's mair," continued Mrs. Gavin, "we didna hae the preachin' i' the auld country we hae in Canada—leastwise, no' as graun' as we used to hae i' the time o' Doctor Grant. Div ye ken, sir, the grandest thing I ever heard come oot o' his mooth? No? Weel, it was this. He aye preach't fearfu' lang as ye've nae doot heard, an' at times the men fowk wad weary an' gang oot, some to tak' a reek wi' their pipes an' mair to gang ower the way an' hae a drap juist to liven the concludin' heids o' the discoorse (for they aye steppit back); but the Doctor didna seem to understaun'. Weel, ae day several o' them was stampin' doon the aisle, an' the Doctor, he juist stoppit an' sat doon, an' then he says, 'Ma freen, we'll bide a wee till the chaff blaws awa'.' Losh, hoo they drappit whaur they stood! There was nae mair gaun oot that day, I tell ye, nor mony a day. But mind ye, 'twas fearsome the time atween when he sat doon in the pulpit an' when he speakit oot like I telt ye; it was clean fearsome."

REST.

By Abby Stuart Marsh.

"Rest is not quitting the busy career,
Rest is the fitting of self to one's sphere,"

SANG the great Goethe; but, in the days of our modern civilization, is the self that demands, that clamors for rest, rest of body, mind, and spirit, always ill fitted to one's sphere? Who does the best work, to whom do the great inspirations come; to those who plod on year after year in the same routine, or to those who snatch little periods of perfect rest, who go, even for short spaces of time, where they can lie close to nature's heart and feel the great throbs of life and look with clear, rest-washed eyes from nature up to nature's God?

It is with such thoughts that the writer welcomes a rest after two years of unremitting work; and, to the prettiest spot on all Oahu, that she hies; a spot where sea and mountain combine to give the beholder a large share of earth's beauties. What is more restful than the soft lap, lap of the wavelets on a quiet coast; and what more beautiful than the brilliant coloring of the sea over the coral reef? Peacock blue and green, mauve, purple, and pale sea-green, one may say and yet convey no idea of the shimmering, changing light as the sun shines on the water (the colors would be utterly discredited if coming from the painter's palette).

True, the sky can in a moment become overcast, the wavelets rise, and the clouds pour down their torrents; but, though the winds roar, the thunder never terrifies in this paradise of the ocean; and in a moment, the sun makes one bright spot after another and the clouds roll off to the crevices of the mountains. And oh! the mountains are full of beauty as they rise in sharply notched lines against the sky, their weather-worn sides betraying to the eye of science their age. Oahu boasts of two extinct volcanoes; and when a tourist asked of a resident the supposed age of one of these called, from its shape, Punchbowl, the reply was:

"Forty thousand and thirteen (40,013) years,"

"Forty thousand and thirteen? But why the thirteen?"

"Oh! I have been here thirteen years, and it was forty thousand when I came," replied the kamaaina (a dweller of more than five years).

Our resting place is not in sight of Punchbowl, but right over the Pali from Honolulu; the Pali, a precipitous pass over which, it is said, Kamehameha the Great drove his enemies into the sea. As one descends by the circuitous road cut into the mountain side, she takes the historical account, however, with the traditional grain of salt, for it is impossible to understand how even savage warriors, after a fall of some one thousand feet, could rise and run the two or three miles which intervene before reaching the sea.

Directly before our pretty cottage home, but three miles out at sea, is an island shaped like a Chinese man's hat or the helmets which the police of hot climates use as a protection against the sun; and here lie the rice fields in all the interest of their different stages, from where the water shines between the even rows of the young plants to the deeper green of the fast browning fields nearly ready for the reaper. The two mills beneath the bluff are as yet restfully quiet, and the scarecrows and even the shots and shrill cries of the Oriental laborers, as they frighten away the robbing birds, do not disturb the peaceful scene.

But to return to Goethe, we have on all sides examples of

"the brook's motion,
Clear without strife
Fleeting to ocean
After this life,"

in the peaceful, quiet brooks which, after feeding the rice fields, flow into the ocean; and it is here that we can learn to serve "the highest and best," and prepare, on our return to active life, to go "onward unswerving" and possibly find that "This is true rest."

Oh! the delight and refreshment of the long dreamy hours; or the active strides of exploration, when one returns laden with the beautiful fragrant flowers of the ginger from the streams, the lilies from the coast, or, as the children, with handfuls of shells from the beach. We have found a beautiful flowering vine that we identify at once as belonging to the same family and the prototype of the passion flower. It is exquisite; though having but the three-parted leaf of the clematis, the pearly white blossoms show every characteristic of the true passion flower.

In the waiting room of an over-worked city physician, his patients were once complaining that they could not have his services during the summer months, owing to his annual trip abroad. "But," said the attendant nurse, "don't you realize that he does better for you during ten months of the year, because of this very absence?"

Do we all know how to rest, to put ourselves into a state of perfect repose? Just enough of the active pleasures of life that the very quiet, the repose, may not weary; but carefully to avoid the strenuous pursuit of pleasure; not as much letter-writing as will please exacting friends, but as much as each one personally enjoys, and oh! the delightful rest of light reading! (To-day, our missionaries are advised to take a fair supply of fiction to distant fields.) Sewing, if you enjoy it, otherwise a needle and thread should not even be touched, just to let the heart and soul expand and grow, even as the child's body grows in sleep, to feel, to appreciate the sweet contentment of fairly-earned rest from which one returns to find the daily burden light, turns naturally and cravingly to the daily task even as the opening flower to the sun. It is not necessary to prove logically that our bodies, our complex natures, need rest. The Mosaic law and all nature are our proof: the history of the holiday-taking European nations adds its testimony and Americans will be wiser when they fully realize the same, and take for themselves and give their employees adequate days of rest.

The writer well knows that to all does not come the opportunity to rest, to lay the burdens down till finally they fall from supine shoulders and the long rest comes. God help these brave hearts that find no earthly rest; but cannot many a tired mother, many a weary worker, if she will, take brief periods of rest and return to find the tasks easier and the burdens lighter, the temper sweetened and the whole outlook upon life changed? It is the testimony of many a weary one that her very prayers are freer and more earnest after a much needed rest.

Rest is the law of love
Eternal as its name,
Shown ever in our earthly life
That shadows that above.

Rest is the law of heaven
Enshrined in earth below,
Since love Eternal of the days
To rest gave one in seven.

No trouble is too small wherein to see the will of God for thee. Great troubles come but seldom. Daily fretting trials, that is, what of thyself would fret thee, may often, in God's hands, conform thee more to His gracious will. They are the daily touches, whereby He traces on thee the likeness of His divine will. There is nothing too slight wherein to practise oneness with the will of God. By daily practice in slight crosses of our own will, do we learn the lesson our Lord taught, "Not as I will, but as Thou." All the things whereof men daily complain may perfect thee in the will of God. The changes of the seasons, bodily discomforts or ailments, rude words, petty slights, little jealousies, unevenness of temper in those with whom thou livest, misunderstandings, censures of thy faith or practice, severe judgments, thankfulness of those thou wouldest benefit, interruptions in what thou wouldest do, oppressiveness or distraction of thy labors—whatever thou canst think of, wherein others fret themselves, and, still more, thyself; therein thou seest how to be of one will with God.—*Edward B. Pusey.*

Church Kalendar.

Nov. 5—Twentieth Sunday after Trinity.
" 12—Twenty-first Sunday after Trinity.
" 19—Twenty-Second Sunday after Trinity.
" 26—Sunday next before Advent.

KALENDAR OF COMING EVENTS.

Nov. 8—Conv., Southern Virginia.
" 15—Conv., Michigan, New Hampshire.
" 21—Conv., Albany, Milwaukee.
Dec. 5—Synod, Springfield.

DEPARTMENT MISSIONARY CONFERENCES.

Nov. 7-9—Fourth Dept., Atlanta.
" 21-23—Eighth Dept., Dallas, Tex.

Personal Mention.

THE Rev. J. H. BABCOCK of Sioux Falls, S. D., has been appointed by the Bishop, Secretary of the District of South Dakota.

THE Rev. WILLIAM OSBORNE BAKER, rector of Trinity parish, and minister in charge of St. John's parish, Haverhill, Mass., has resigned the latter.

THE Rev. CLARENCE H. BEERS of St. Agnes' Mission, Spokane, Wash., has accepted the appointment under Bishop Hare as missionary in charge of Madison and Howard, S. D., and expects to remove to Madison in November.

THE Rev. JOSEPH CARDEN, for the past eleven years rector of St. John's Church, Winthrop, Mass., has resigned.

THE address of the Rev. C. W. DU BOIS is changed from Fenton, Mich., to Van Buren, Ark., where he has become rector of Trinity Church.

THE Rev. WILLIAM C. EMHARDT, rector of the Church of the Ascension, Gloucester City, N. J., has resigned his charge owing to ill health.

THE address of the Rev. A. E. FILLMORE is changed from Vermillion, S. D., to Mankato, Minn., where he assumed the rectorship on November 1st.

ALL communications for the Secretary of the Diocese of Kansas should be addressed to the Assistant Secretary. Rev. A. S. FREESE, Coffeyville, Kansas, the Secretary, the Rev. C. B. Crawford, having removed to Biloxi, Miss.

THE Rev. E. M. GODDARD has resigned the rectorship of St. Paul's Church, Windsor, Vt., but will continue to reside at Windsor.

THE address of the Rev. C. SYDNEY GOODMAN is changed from St. Mark's Church, Cleveland, to The Colonial, Zanesville, Ohio.

THE address of the Rev. ARTHUR P. GREENLEAF is 188a Savin Hill Ave., Boston, Mass.

THE Rev. GEORGE R. HEWLETT is curate at All Saints' Church, Chicago. Address: 2645 N. Hermitage Ave., Chicago, Ill.

THE Rev. F. DUNCAN JAUDON has been elected curate of St. Andrew's Church, Washington, D. C.

THE Rev. A. N. LEWIS, rector of Christ Church, Montpelier, Vt., has, at the solicitation of his parishioners, withdrawn his resignation of the parish and entered upon the fifteenth year of his rectorsh p.

THE Rev. WILLIAM W. LOVE, for the past eleven years rector of St. Peter's Church, Helena, Mont., has accepted a call to Grace Church Cathedral, Davenport, Iowa, and will take charge on All Saints' Day.

THE Rev. J. N. MCCORMICK, D.D., rector of St. Mark's Church, Grand Rapids, Mich., has received a call to Calvary Church, Memphis, Tenn., as successor to the Rev. Dr. Davenport.

THE Rev. A. F. RANDALL has resigned his work at Newton, Kansas, and assumed charge of missions at Twin Falls, Memdoka, and Shoshone, Idaho, with residence at American Falls, Idaho.

THE Rev. H. LANDON RICE of Baltimore, Md., will have charge of St. Edmund's Church, Milwaukee, Wis., during the year's absence of its priest, the Rev. John Oliphant.

THE address of the Rev. T. S. RICHEY is changed from New Lenox, Ill., to Highland Park, Ill.

THE address of the Rev. T. M. RILEY, D.D., is changed to Christ Church Rectory, Hudson, N. Y.

THE Rev. W. LENNIE SMITH of Ashland, Ky., has accepted a call to the Diocese of Montana. Address: St. Andrew's Rectory, Livingston, Mont.

THE Rev. H. C. STONE has resigned his rectorship at Irving Park, Chicago, Ill.

THE address of the Rev. WM. H. STONE after November 6th is changed from Columbus, Wis., to Carrollton, Ill., where he has charge of Trinity Church, and also Holy Cross Church, Jerseyville.

THE Rev. H. A. STONEX has accepted an appointment to the charge of Christ Church, Dearborn, Mich., and of the mission at Wayne, commencing November 5th.

THE Rev. STEPHEN VAN RENSSELAER has resigned the rectorship of St. John's Church, Monticello, N. Y., on account of throat trouble.

THE Rev. GEORGE VERNOR has resigned St. Peter's Church, Hillsdale, and Grace Church, Jonesville, and has accepted the charge of St. James' Church, Dexter, Mich., and the mission of St. Mary's Church, Grass Lake, beginning November 5th.

THE Rev. GEORGE D. WALENTA, late of St. Simeon's Church, Philadelphia, has accepted a position on the staff of the Church of the Advent, Boston, Mass.

ORDINATIONS.

DEACONS.

FOND DU LAC.—In Fond du Lac Cathedral, on the Seventeenth Sunday after Trinity, the Bishop Coadjutor of Fond du Lac ordered deacon Mr. WALLACE ALFRED WILLIAMS, M.A., late a Universalist minister. The Rev. Mr. Williams will have charge of St. Joseph's Church, Antigo.

DIED.

BATES.—Entered into life eternal at South Glastonbury, Conn., October 12th, 1905, CHRISTINE, daughter of the late David and Eliza Miller BATES.

FRITTS.—Fell asleep at Union Springs, N. Y., on Friday, October 20, 1905, Mrs. ELIZA ANN ALLINGTON FRITTS, widow of the late George Fritts, first warden of Grace Church, aged 80 years, 4 months, and 26 days. Burial October 23d, Rev. W. W. Raymond officiating, in whose pastorate the parish was organized in 1867.

Rest and Peace!

MILLER.—Entered into life, at St. John's rectory, Sodus, N. Y., October 21, 1905, the Rev. BENJAMIN FRANKLIN MILLER, aged 66 years and 8 months.

MOULTON.—Died in Burlington, Vermont, on October 25th, at the home of her sister, Mrs. Gemont Graves, Miss CAROLINE CHASE MOULTON, aged nearly 88 years. "In the confidence of a certain Faith, and in the communion of the Catholic Church," the close of her earthly sojourn was "Peace, perfect Peace." The burial was in Randolph, her native town.

"May she rest in Peace, and perpetual Light shine upon her!"

THIRKELL.—In Stamford, Conn., on Saturday, 14th October, 1905, ROBERT C. THIRKELL of Greenwich, Conn., in his 63rd year. Interment at Greenwich, Conn.

OFFICIAL.

AMERICAN CHURCH MISSIONARY SOCIETY.

The annual meeting of the American Church Missionary Society will be held in St. Michael's Church, Trenton, N. J., on Tuesday, December 5th.

The election of officers for the ensuing year will be held at three o'clock in the afternoon. It is hoped that all the members of the Society will make it a point to be present at that time and place.

The programme for the day's services can be had by sending a card to 281 Fourth Avenue, New York.

Members will please notify me of their intention to be present.

ARTHUR SELDEN LLOYD,
General Secretary.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word. Address: THE LIVING CHURCH, Milwaukee, Wis.

WANTED.

POSITIONS WANTED.

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ORGANIST AND CHOIRMASTER desires position; Mus. Bac. *Oxon.*; Graduate, Royal College Organists; autograph testimonials from Sir John Stainer, etc.; reference present post. Address: OXON, care LIVING CHURCH, Milwaukee.

MISCELLANEOUS.

WANTED—A few musical copies of the Canticles and *Te Deum;* a few copies of two or three Christmas and Easter anthems—also of the other festivals, if possible. And a few Tenor Solos, and Quartette anthems. All should be simple and within the average reach of a frontier Choir. Please address: The Rev. THOS. JENKINS, St. John's Rectory, Ketchikan, Alaska. All will be acknowledged with thanks.

CLERICAL REGISTRY.

CHURCHES REQUIRING CLERGY HELP of the HIGHEST type of character and ability at Stipends $500 to $3,000, can readily find it by writing the CLERICAL REGISTRY, 136 Fifth Avenue, New York.

APPOINTMENTS just filled by THE REGISTRY: Shawnee, Okla., stipend, $720; Punxsutawney, Pa., $1,000; Parish in Far West, $1,200 and Rectory; Southern Assistantship, $600 and Rooms.

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MISCELLANEOUS.

ARUNDEL CHROMOS. Large number in stock; many rare ones. Send stamp for this month's list. SAINT JUDE'S DEPOT, Birmingham, England.

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NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

Is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in North and South America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

NOTE THE SYMBOL.

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For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free service in connection with any contemplated or desired purchases is offered.

BOOKS RECEIVED.

J. B. LIPPINCOTT CO. Philadelphia.

In Search of the Castaways. A Romantic Narrative of the Loss of Captain Grant of the Brig Britannia and of the Adventures of His Children and Friends in His Discovery and Rescue. By Jules Verne, author of *Twenty Thousand Leagues Under the Sea,* etc. A Voyage Round the World. Illustrated with 170 Engravings.

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HOUGHTON, MIFFLIN & CO. Boston.

In Our Convent Days. By Agnes Repplier, Litt.D. 16mo, gilt top, $1.10 net. Postage extra.

RIVINGTONS. London.

Richard William Church. By the Rev. Aug. B. Donaldson, M.A., Late Canon Residentiary and Precentor of Truro, author of *Five Great Oxford Leaders,* etc. Price, 2*s.*, 6*d.*

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THOMAS WHITAKER. New York.

Notes on the Constitution of 1901. By William Jones Seabury, D.D., "Charles and Elizabeth Ludlow" Professor of Ecclesiastical Polity and Law, in the General Theological Seminary, New York. Second Edition. Containing Statement of Changes in 1901.

JOHN LANE. The Bodley Head. London and New York.

Memoirs of a Royal Chaplain, 1729-1763. The Correspondence of Edmund Pyle, D.D., Chaplain in Ordinary to George II., with Samuel Kerrich, D.D., Vicar of Dersingham, Rector of Wolferton, and Rector of West Newton, Annotated and Edited by Albert Hartshorne.

A. WESSELS CO. New York.

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THE PILGRIM PRESS. Boston.

Saint Abigail of the Pines. By William Allen Knight. Frontispiece by George A. Williams. Price, $1.00.

YOUNG PEOPLE'S MISSIONARY MOVEMENT, New York.

Daybreak in the Dark Continent. By Wilson S. Naylor, Beach Professor of Biblical Literature, Lawrence University. The Forward Mission Study Courses. Edited under the Auspices of the Young People's Missionary Movement.

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PAMPHLETS.

Cornell University. Thirteenth Annual Report of President Schurman 1904-05. With Appendices Containing Reports of the Deans of Faculties, Directors of Colleges, the Registrar, Librarian, etc. Ithaca, New York. Published by the University. November, 1905.

Forty-ninth Annual Report of the Board of Managers of the *Church Home for Children,* Baltimore Ave. and Fifty-eighth Et. Read at the Annual Meeting, February 7th, 1905.

Text of Petition for Injunction Granted the Chicago Typothetae against Typographical Union No. Sixteen. Superior Court of Cook County, Jesse Holdom, Judge. October, 1905.

The Sunday School and Missions. An Address by John Franklin Goucher, President of the Woman's College of Baltimore, Md. Young People's Missionary Movement, 156 Fifth Ave., New York.

Suggestions for the Class Hour. Daybreak in the Dark Continent.

Opinions of Pastors Concerning Mission Study. A Compilation of the Testimony of Pastors who Have Had an Opportunity to Know the Results of Mission Study among Young People. Young People's Missionary Movement, 156 Fifth Ave., New York City.

Mission Study for Young People. Young People's Missionary Movement, 156 Fifth Ave., New York. 1905-6.

Results of Mission Study. Testimony from Leaders and Members of Classes. Young People's Missionary Movement.

Mrs. Elizabeth Hart Colt. Born in Saybrook, Conn., October 5, 1826. Died in Newport, R. I., August 23, 1905.

IT IS IMPOSSIBLE for that man to despair who remembers that his Helper is omnipotent; and can do whatsoever He please. Let us rest there awhile—He can, if He please; and He is infinitely loving, willing enough; and He is infinitely wise, choosing better for us than we cando for ourselves. God invites and cherishes the hopes of men by all the variety of His providence. He that believes does not make haste, but waits patiently, till the times of refreshment come, and dares trust God for the morrow, and is no more solicitous for the next year than he is for that which is past.—*Jermy Taylor.*

The Church at Work

SIXTH DEPARTMENT MISSIONARY CONFERENCE.

DENVER was the scene of the Conferences of the Sixth Missionary Department, held between October 18th and 21st. The Department embraces those Dioceses and Missionary Districts extending from the Mississippi to the Rockies except the Southern states. The attendance was excellent when it is considered what long distances were generally traversed by the delegates.

The opening service, on St. Luke's day, found nine Bishops and forty other clergymen in the procession which moved into the chapter house that serves temporarily as the Cathedral of the Diocese of Colorado. The venerable Presiding Bishop brought up the rear of the procession. The sermon was preached by Bishop Hare of South Dakota.

The Presiding Bishop called the Conference to order after luncheon, and Dean Davis of St. Louis was chosen secretary. The Bishop of Colorado delivered an address of welcome. Bishop Tuttle replied, and after those expressions of cordiality the Bishop of Kansas was called to the chair and presided throughout the remainder of the discussion.

It is hardly necessary to go in detail through the list of excellent addresses and papers presented during the several days, the programme for which has already been printed. The Bishop of Colorado spoke first on the subject, "The Church's Mission in the Twentieth Century within the United States," which had been assigned to the Rev. G. De Witt Dowling, who, however, was absent. Bishop Olmsted spoke with that grace which is invariably his characteristic. He aroused enthusiasm by saying: "The American religion in 100 years from now will be Catholic, but not Roman." Many of the delegates nodded their approval of the statement of the Bishop. John W. Wood of the Missions House spoke forcefully on "The Church's Mission in the Lands Abroad." There were then five-minute addresses by a number of different speakers, including many of the Bishops present. Bishop Olmsted gave a reception to the delegates at Wolfe Hall in the evening.

One of the successes of succeeding days was the discussion of the Negro problem, treated by the Very Rev. H. L. Burleson, Dean of North Dakota. "We are trying to make a man out of the Negro; not a white man, but the best kind of a man that we can make out of him," was a sentiment that called forth the approval of his auditors. "Missions to White People" were treated by the Bishop of Kansas, and "Missions to Indians" by the Rev. W. J. Cleveland of North Dakota.

There was not a great deal of business to be discussed and settled. Some interest was aroused in a proposition that women be admitted to membership in the Department Conferences, but the proposition was adversely received. It was resolved that five clerical and five lay delegates be allowed to each Diocese.

On the Sunday following, missionary topics were discussed at most of the city churches. There was a choir festival in the evening at St. Mark's with the Presiding Bishop as preacher, while at the morning service the sermon was delivered by the Bishop of Duluth, and the Bishop of South Dakota spoke in the afternoon. At the Redeemer, Dean Burleson spoke in the morning, and the Rev. W. J. Cleveland in the evening. At St. Stephen's, the Bishop of Montana was the morning preacher and the Bishop of Kansas that of the evening. The Presiding Bishop was at the Cathedral in the morning.

DEATH OF REV. DR. SHORT.

THE DEATH of the Rev. William Short, D.D., rector of St. Peter's Church, St. Louis, occurred in that city, October 27th. He was 60 years of age. Dr. Short was among the leading priests of the city and Diocese. He was graduated at Trinity College, Hartford, with the degree of B.A. in 1869, and that of M.A. in 1872, receiving from the same source the degree of D.D. in 1893. He was ordained deacon in 1872 by Bishop Williams of Connecticut, and entered at once upon work at Holy Trinity Chapel, Brooklyn. Bishop Littlejohn advanced him to the priesthood in 1873. He was rector of St. Andrew's Church, Jackson, Miss., 1884 to 1889, and since the latter year has been rector of St. Peter's Church, St. Louis. At the time of his death he was president of the Standing Committee of the Diocese. For some time Dr. Short has been in ill health, though his death was not expected.

DEATH OF REV. B. F. MILLER.

THE DEATH of the Rev. B. F. Miller occurred at St. John's rectory, Sodus, N. Y., on October 21st, at the age of 66 years. The deceased was born in Holley, N. Y., educated at Hamilton College and the Union Theological Seminary, New York, ordained deacon in 1868 by Bishop Horatio Potter, and priest the following year. With the exception of four years at Logansport, Ind., and a brief period in Minnesota, his ministry was in the Diocese of Western New York, at Clyde, Bradford, and as incumbent of Sodus since March 1903. Between college and seminary he gave his services for three years in the Civil War, and at its close was brevetted major. At his death he was national chaplain of the Union Veterans' Union, and chaplain of the local G. A. R. post.

The funeral, at his parish church, October 25th, was conducted by Bishop Walker, assisted by the Rev. G. D. B. Miller, brother of the deceased. The clergy in the vicinity and a number from Rochester were in attendance. The interment was at Holley, the place of his birth.

BISHOP GAILOR WELCOMES THE PRESIDENT.

ON THE RECENT visit of President Roosevelt to the South, in a very short stop at Memphis, Bishop Gailor, by choice of the citizens, made the short address of welcome and introduction, in the following words:

"Mr. President: I am commissioned by my fellow-citizens of Memphis to extend to you in words as simple and few as possible, our glad and hearty welcome. We are rejoiced that you are making this visit to the South and are seeing for yourself the devoted patriotism and the cordial good-will towards you, of all our people.

"I firmly believe that I express the sentiment deep down in the hearts of the men and women of Memphis, and of Tennessee, when I say that we not only honor our President, but are proud of him; and we pray for him the continual blessing of the divine favor and the divine protection."

Bishop Gailor's utterances were met with loud applause, and the President stepped forward, raised his hat, and smilingly began his talk by saying:

"Bishop, I am feeling that you are right. (Cheers.) Fellow citizens, . . ." etc.

The Bishop was born in Mississippi, the son of a Confederate officer, and is the most popular man in Tennessee, by all odds, irrespective of party or creed.

CHURCH SERVICES IN DOMINICAN REPUBLIC.

SOME PEOPLE of repute in Puerto Plata, Dominican Republic, have requested that a congregation of the Protestant Episcopal Church may be established in their midst. The Presiding Bishop has commissioned the Bishop of Porto Rico to visit Puerto Plata and to take measures to establish such a congregation if he think wise and best.

This republic, commonly but less accurately known as San Domingo, comprises the eastern half of the island of Haiti.

CORNERSTONE OF ROCHESTER CHURCH AND STRONG WORDS FROM BISHOP WALKER.

BISHOP WALKER laid the corner stone of what will be practically the new Church of St. James in Rochester, on Sunday afternoon, October 22nd. The Bishop was assisted in the service by the rector, Rev. J. C. Woodard, and the Rev. Messrs. R. R. Converse, D.D., A. J. Graham, F. J. K. Alexander, E. P. Hart, James Stoddard, and W. S. McCoy. The new extension is to the nave, twenty-five feet, with a cloistered porch. The new chancel is to be thirty feet in depth, connected by cloisters with the rectory. These, aside from the windows and interior decorations, will cost $12,000.

St. James' Church was begun in 1875 as a mission of St. Paul's parish. Its first rector was the Rev. J. H. Dennis, who served until 1900, when he was succeeded by the present rector. The building committee, of which the rector is chairman, consists of Messrs. F. P. Brewer, Wm. S. Beard, S. M. Beard, John Hancock, John Hathaway, W. S. Colt, G. A. Wilkins, A. G. Kates, R. C. Kates, J. W. Spence, and F. Michelsen.

After the ceremony of corner stone laying, the clergy and congregation entered the parish house adjoining, where addresses were made by Dr. Converse, Mr. Graham, and the Bishop, among other things the Bishop said, substantially:

"I am here in this city to stand up for the faith of the Catholic Church as it is taught in the Gospel, as it is taught in the Creed. I cannot sympathize with the man who teaches anything contrary to that which he has promised to teach. God be thanked that there is a Church still, and that the faith still abides. I have been observing your present rector. He is walking in the footsteps of his predecessor. This church stands for work. Here is preached the Church's doctrine as it is embodied in the Creed."

GOLDEN WEDDING IN NEBRASKA.

THERE WAS celebrated in Omaha on October 17th the golden wedding of Mr. and Mrs. James W. Van Nostrand, pioneer Church people of that city. Their marriage occurred at Holy Trinity Church, Brooklyn, on October 17, 1855. Mr. Van Nostrand kept his 76th birthday on his wedding anniversary. The couple came to Omaha in 1857, and assisted in establishing Trinity Church, the mother parish of Omaha, where Mr. Van Nostrand was a warden till he helped in founding St. Barnabas' church, under the

Rev. Geo. C. Betts, in 1868. He has the honor and distinction of having sat as a delegate in every Council of the Diocese. He was closely associated with Bishops Talbot, Clarkson, Tuttle, Hare, and others of the early days.

During the hours of the reception, friends paid their respects, and every prominent family of Omaha was represented by the elders, their children and grandchildren.

At 5 o'clock Judge Woolworth, Chancellor of the Diocese, presented a purse of gold, speaking briefly. On behalf of the ladies of St. Barnabas' Church, there was also presented by Mrs. John Williams a special purse of gold, and a third was presented by the men of the church. It should be observed that a special commemoration of the Holy Communion in honor of the event began the day. Letters of congratulation were read during the day from Bishops Tuttle, Worthington, Williams, and Millspaugh, and from many others.

THE GUILD OF ST. BARNABAS' FOR NURSES.

THE ANNUAL Council met at Charleston, S. C., under the presidency of the Chaplain General, the Bishop of Pittsburgh, on Tuesday evening and Wednesday, October 24th and 25th, 1905.

In St. Luke's Church the opening service was held, Evening Prayer being read by the Rev. Mr. White of the Orange branch, the Rev. Dr. Wasson of the New York branch, the Rev. Ellis Bishop of the Boston branch, and the Rev. Mr. Wood of the Charleston branch. The address was made by the Rt. Rev. Dr. Capers, Bishop of South Carolina, and the offering of the congregation was received in behalf of the United Benevolent Work of the Guild, the support of a missionary nurse in the Philippines or Alaska.

On Wednesday morning, in old St. Michael's Church, the Holy Communion was celebrated by the Chaplain General; and after Morning Prayer at a later hour, read by the Rev. Dr. Byram and the Rev. Dr. Kershaw, the Council assembled for business. Delegates were present from the following branches: Boston, Brooklyn, Charleston, Hartford, Newport, New York, Orange, Paterson, Philadelphia, Pittsburgh, Portland, Providence, and Utica. There were also a number of visitors. The reports of the officers were read and showed a prosperous condition of the Guild. The *News Letter* was continued under the editorship of the Rev. Ellis Bishop, and the business management of the Rev. Dr. Wasson of St. Thomas' Church, New York. Steps were taken for the establishment of a Nurses' pension fund, recommended by the Rev. Mr. Scudder of the Brooklyn branch, chairman of the committee on that subject.

The following officers were elected: Bishop Whitehead, Chaplain General; Mrs. W. R. Howe of Orange, General Secretary; and Miss Irene Sutliffe of New York, General Treasurer.

Orange, New Jersey, was chosen as the place of the next annual Council.

The well-known hospitality of the South was exemplified on this occasion, and an afternoon tea, a large reception, a bountiful luncheon and an excursion on the Ashley river and the harbor were much enjoyed by the delegates, as well as cordial entertainment in the homes of the members of the Charleston branch.

On the Pension Fund a committee was appointed, consisting of the Rev. Dr. Mann of Boston, the Rev. Dr. Stires of New York, Miss Sargent of Boston, Mrs. Van Harlingen of Philadelphia, and Mrs. Stephen of Orange.

The Guild has now over 2,100 members and associates. In addition to the branches mentioned above, there are organizations in Asheville, Atlantic City, Baltimore, Chicago, Duluth, Fitchburg, Los Angeles, New Haven, New Orleans, Salem, Sandusky, San Francisco, Scranton, St. Louis, Syracuse, Vicksburg, Washington, and Wilmington.

NINETY-FIRST ANNIVERSARY OF ST. JOHN'S S. S., PHILADELPHIA.

OLD ST. JOHN'S CHURCH, Brown below Third St., will celebrate the ninety-first anniversary of its Sunday School on Sunday, November 5th. The evening service will be the Harvest Home Festival. The Sunday School of this parish was the first in America regularly connected with any church or congregation. The Sunday School movement in America was inaugurated in 1791 by Bishop White, who organized the First Day Society. The early Sunday Schools were opposed by most Christian bodies, because of the Puritan objection to teaching in any form on the "Sabbath." Hence no church dared take up the institution as a regular work until 1814, when Bishop White established St. John's parish out of the First Day School in the Northern Liberties, which was started in 1806.

NORTHERN DEANERY MEETING OF CHICAGO.

THE FALL MEETING of the Northern Deanery was held at Emmanuel Church, Rockford, on Monday and Tuesday, October 23d and 24th. The clergy of the deanery met the men of the parish at a dinner given by the Men's Club at the Nelson House, on Monday evening. About forty sat down together. Speeches were made by the Rev. N. B. Clinch, rector of the parish, Rev. F. J. Bate, Mr. Stanley Brown, editor of the Rockford *Star*, and by the Rev. J. C. Sage of Dubuque.

The Holy Communion was celebrated on Monday morning, the Dean, assisted by the rector, officiating. After morning prayers, an interesting business meeting of the clergy was held in the parish house. The discussion of most interest centered in mission work at points adjacent to the various parishes in the Deanery.

An evening service was held on Tuesday, forceful addresses being given by the Rev. Edwin Weary of Sterling, on "How to Do Christ's Work Hopefully"; and by the Rev. F. C. Sherman of Aurora on "How to Do Christ's Work Earnestly." The Convocation was one of the most helpful held for some time.

The Rev. C. H. Cummings, who for nine years has been secretary-treasurer of the Deanery, resigned, owing to his taking up work in another Deanery, hearty thanks being tendered for his services. The Rev. F. J. Bate was elected in his place.

A BEAUTIFUL MEMORIAL GIFT.

THE EXQUISITE Communion service which has been in process of manufacture for several months by the Benedictine monks of Painsthorpe, York, England, and intended for the Church of the Advent, Boston, is completed and was placed on exhibition after the morning service on the Eighteenth Sunday after Trinity. The service is a memorial to Father Daniels, a curate at the Advent, who died some years ago, and it was brought home from abroad by the Rev. Dr. Van Allen, the rector a few weeks ago. It was first thought that a chalice would suffice for the memorial, and parishioners were asked to contribute gold and silver and precious stones in the shape of heirlooms, to be used in its construction. So generously did they respond that it was soon found that there was enough material to make a whole service; so, instead of one there are four vessels: chalice, ciborium, paten, and pyx. The chalice is nine inches high, is constructed of gold, and contains 150 jewels, including diamonds, pearls, turquoises, opals, amethysts, rubies, emeralds, and other precious stones. In the base of the front of the cup is a cross of diamonds, pearls, and turquoises. The knop, which is embellished with topazes and other stones, also contains the large amethyst which was in the signet ring worn by Father Daniels. The bowl, too, is richly ornamented with stones set in high relief, in accordance with the fashion in ecclesiastical art in the monastic period. The cup bears two inscriptions in Latin. One encircles the bowl near the top and reads (in English): "I Will Receive the Cup of Salvation, and I Will Call Upon the Name of the Lord." The other, inscribed on the base, opposite the jewelled cross, reads: "In Memory of George Frederick Daniels, Priest of the Church of the Advent, Boston, Died May 2, 1897."

The ciborium is beautifully set with various stones. At the base is a cross of emeralds. The pyx is of solid gold, set with rubies and suspended from a long gold chain to be worn about the priest's neck. The paten also is of solid gold and on the back is engraved a cross. The entire set of vessels is contained in a handsome oak casket lined with blue plush. The handles and corners are of brass, and on a brass plate on the cover one reads, "Lo. I Come. Church of the Advent, Boston, September, 1905." On the inside of the case is inscribed in gold letters on a white ground, "Benedictine Community, Painsthorpe Abbey, York." The communion set is now on exhibition in one of the large down-town jeweller's, where it is attracting much attention, and rightly so for it is the most magnificent communion service possessed by any church in this part of the country.

A VISIT TO THE BEAR ISLAND INDIANS.

ON WEDNESDAY, October 11th, Archdeacon Appleby of Duluth started on a special mission to the heathen Indianh of Bear Island. He was joined at Walker by two Indian deacons, Rev. E. C. Kah-O-Sed and Rev. Louis Many-penny, who was accompanied by his wife. At 9:30 Thursday morning, through the courtesy of Major Scott, the Government steamboat came over from Onigum to Walker. We at once loaded on our camping outfit, together with four barrels of useful things for the Indians, which had been contributed by two Eastern Auxiliaries, and started for the island.

The wind blew hard and was nearly ahead, consequently we shipped a great deal of water, and our experienced engineer had to slow down several times to avoid large waves breaking over us. We duly arrived at our destination, however, without mishap at one o'clock. We were met by the Headman of the Island and other Indians, who gave us a very warm welcome. Mah-ji-gah-bowh also told us that he had hoisted the U. S. flag, which would remain flying in our honor till we left the island, as a token of friendship and good will from his people and a kind of shake hands and warm welcome from all the Indians.

Immediately the boat was unloaded, our camping outfit was borne by willing hands to the ground we had selected last year. Mrs. Many-penny also at once began to get dinner for the hungry mission party, and we all fully experienced the truth of the old proverb, *"Optimum condimentum fames."*

After dinner we put up our three tents, and Messrs. Many-penny and Kah-O-Sed worked like beavers to get everything snug before dark. We arranged our tents in a triangular form, with the chapel tent at the base opposite our doors. Fortunately the Archdeacon directed that the tents should be trenched, which precaution secured us against heavy rains on the second night and ever afterwards.

Mr. Kah-O-Sed and the Archdeacon constructed an altar, and the former made a beautiful cross out of a three-inch diameter basswood tree, which we placed behind the altar. At 7 o'clock Friday morning, the

Archdeacon celebrated the Holy Communion and a special blessing was asked upon this mission to the heathen, and the above became our daily custom while we remained on the island.

After breakfast on Friday morning, we unpacked the barrels and sorted out the different articles of useful clothing and other things which were so thoughfully provided. At 10:30 A. M. we opened our first public service in front of the chapel tent with the flaps of the same thrown back, with the 67th hymn in Indian, "Nearer, my God, to Thee," then texts and prayer with the Creed, which were followed by addresses by the Archdeacon and Messrs. Many-penny and Kah-O-Sed. The good news was listened to with rapt attention, and the bright, eager, upturned eyes told the marvellous working of the Holy Spirit within and of souls who were seeking to know more of that "God, who so loved the world that he gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life," "if, haply, they might feel after Him and find Him though He was not far from every one of them."

After the service we distributed the things to thoroughly appreciative and grateful recipients.

Our *modus operandi* each day was, early celebration, instruction, visiting among the Indians, and evening prayer and the creed formed the basis of our addresses.

A large circular enclosure of boards, under the direction of Mah-ji-gah-bowh, had been erected where we were to have held our intended large gatherings; but on account of the constant rains, even on Sunday, when we expected a mass meeting from the mainland and neighboring islands, we had to retreat and huddle into the Headman's house.

On Sunday, October 15th, our faithful Indian deacon, the Rev. Louis Many-penny, became quite sick from the effect of exposure, and was threatened with pneumonia. He persisted however in attending the services, and gave a very effective address in the afternoon, as did also Mr. Kah-O-Sed.

In the evening, through the kindness of an Indian and his wife, Mr. and Mrs. Many-penny were housed for the remainder of their stay upon the island, and Dr. Appleby prescribed for him. We were thankful, however, when the boat arrived and took them to their home.

On Tuesday, October 17th, we tried again to hold a mass meeting of the Indians, but, alas! the heavy winds and rain prevented such a gathering. We met, however, a number of representative men who, at the close of afternoon service informed the Archdeacon through Mah-ji-gah-bowh, that they held a council prior to our last visit, and were most desirous that "a teaching wigwam" should be established among them. Mah-ji-gah-bowh pleaded most touchingly that their children might be instructed in the doctrine of "the Son of the Great Spirit whom you call Jesus Christ." He tried to impress upon us that they did not want a Government school, but a school belonging to our Church, where their children should be taught the truths of the Christian faith as we had tried to teach them.

A representative Duluthian, after having nearly built and paid for a thoroughly equipped church in our District, has generously offered to pay one-third of the cost of building an addition to the mission house and of repairing both it and the Indian chapel at Cass Lake. May God put it into the heart of some good son or daughter of the Church to grant the prayer of the Pillage Indians!

The Indians generally throughout the reservations have had their wild rice, potato, and hay crop destroyed by the excessive rains, and game birds, including ducks, are extremely scarce from the same cause. Great hardship is therefore feared among our Indians during the coming winter, for wild rice is to the Indian what flour is to the white man.

BLESSING OF ST. LUKE'S HOME, UTICA.

A NOTABLE event in the history of Church institutions in the Diocese of Central New York was the opening and dedication of the new St. Luke's Home and Hospital in Utica, on St. Luke's day, October 18th. This institution was started in 1869 as a home for the aged women of Grace Church parish and others whom the board of managers might receive. The Rev. Dr. Van Deusen, rector of Grace Church, and Mr. Truman R. Butler, one of his parishioners, inaugurated it, Mr. Butler giving a house and lot for its use, and Dr. Van Deusen undertaking the supervision of it. In course of time an adjoining house was secured for a mission school, and a congregation was gathered there which eventually became St. Luke's parish, then that adjoining house was turned into a hospital which grew into the present institution. The old wooden structure in which this latter started gave place to a very commodious brick building on the same site in 1886—and there the double work of home and hospital has continued until this time, where the whole thing has been removed into the splendid new structure erected and entirely paid for by Mr. and Mrs. Frederick T. Proctor. This new building is situated further west on Whitesboro St., just beyond the State Hospital, the rear of it overlooking the valley of the Mohawk and commanding a fine view of the Deerfield hills. It is in the shape of the letter H, the main entrance being in the entrance of the crossing, and the home for aged women occupying a portion of the west wing, all the rest of the building being for the use of the hospital. The whole is of the best fire-proof construction, and equipped with every modern appliance. It is a magnificent as well as a munificent gift, and we cannot speak too highly of the spirit of the donors who, having the means, have also the will to give so generously for the good of humanity and for the glory of God. For throughout the whole they have been especially moved by the desire to make an offering to God, and it was their wish that the religious side of it should be emphasized, as the following account of the opening exercises abundantly proves.

In the southern part of the east wing of the hospital, on the first floor, is a large apartment, capable of seating probably 200 people. In a recess at one end of this is a chancel, furnished with altar, kneeling desks, etc., which can be shut off from the rest by a rolling screen. When this is open it will be a chapel, when shut it will be a lecture and assembly room.

On Tuesday evening, October 17th, the formal delivery of the property to the trustees was made in this room, the chancel being closed. Mr. Proctor handed over the deed to the Hon. Chas. A. Talcott, mayor of the city and secretary of the board, who responded in an appropriate address. There was music by the Hayden Male Chorus of 50 voices, voluntarily given, and then Mr. Geo. M. Weaver read an historical sketch of the institution from its inception in 1869. On Wednesday morning at 9:30, the service of benediction took place. The Bishop of the Diocese, assisted by the Rev. Dr. Bellinger, chaplain of the institution, and the Rev. Mr. Waugh, after consecrating the altar and chancel furniture, celebrated the Holy Communion. The Rev. Mr. Masse, rector of St. Luke's Church, acted as precentor, and led a choir of boys; and the Rev. Messrs. Schulte, Burd, and Higgins were present in their surplices, while the Rev. Messrs. Coley, Harding, Parker, Clark, Raynor, and Allen were in the congregation. The Bishop made a short address, calling attention to the Christian origin of such works of mercy, and the appropriateness of having a hospital surmounted by the cross. At the close of the Communion service, the procession started from the altar and went from place to place in the hospital and home, the choir singing appropriate hymns as they marched along, the clergy and members of the board of almoners, and managers following. At each place, the main entrance, the corridor of the home, the principal staircase, the chapel of St. Barnabas in the basement (a mortuary chapel), and back again to the altar, the Bishop and people repeated versicles and responses and a prayer of benediction was said for the particular place, and for the people who shall be respectively connected with them all. The whole service was concluded with the blessing. In the afternoon of the same day the meeting of the Corporators and of the Board of Administration were held, when the reports of the medical director, secretary, and treasurer were presented for the year. In the evening at 8 o'clock, the graduation exercises of the training school for nurses were held. Dr. W. E. Ford, the medical director, presided, and, after an address of his own, introduced Mr. Geo. E. Dunham, editor of the Utica *Press*, and Dr. Chas. G. Stockton of Buffalo, who also delivered addresses. Diplomas and badges were then given to four young ladies who had finished the three years' course in the school. As a happy conclusion of the whole proceedings, Dr. Ford presented, on behalf of the medical staff of the hosypital, a very handsome silver loving cup to Mr. and Mrs. Proctor as a token of their appreciation of the generous gift which they have made to the city and community.

The altar cross and candlesticks in the chapel of St. Luke's Home and Hospital are a memorial of the Rev. E. M. Van Deusen, D.D., given by Mrs. Chas. H. Childs; and the mortuary chapel of St. Barnabas, with its altar and furniture, is a memorial of Miss Alice G. L. Barnard. The Communion service, consisting af silver chalice and paten, with two cruets of glass and silver, and a spoon, is the gift of Mr. and Mrs. Putnam of Waterville, in memory of a child who died in infancy.

CONFERENCE OF CHURCH WORKERS IN LOUISVILLE.

LOUISVILLE, October 28.—The first meeting of a Conference of Church workers of Louisville was held in Christ Church Cathedral last night, and to-morrow afternoon, in a principal theatre, a second meeting is to be held. Finally on Monday night next there is to be a meeting, following a dinner of the men of Louisville. Last night the year that is past was considered, and there was read what may be called a report on the state of the Church in Louisville. Bishop Woodcock presided. The full vested choir led the singing, and Dean Craik said the prayers. The attendance was excellent, in spite of a political mass meeting that filled a near-by hall, and was the climax of a hot local campaign. The speakers were Mr. Henry S. Gray, who gave an admirable account of the early growth of the Church in Louisville, and most graphically described present conditions. He used a big map which showed all church buildings of all kinds; Judge Charles S. Grubbs, who spoke of the future, and Mr. Eugene M. Camp of New York, who gave a report of the work in upper New York City.

The opening address, given by Bishop Woodcock, had for its central thought, opportunity and individual work. He said the Church in Louisville has made steady, if slow, progress. He had not called a conference of workers because there is any desperate condition to face, but because he felt that, admirable as has been the devotion of the past, better things must be done in the future.

He wanted all workers in Louisville to count themselves as belonging to the Church, and not as representative of this or that parish. The parish is but a means to an end, and that end is the common one of advance by the Church, and for the cause of Christ. There is no created opportunity, and there is much work here that will never be done unless men here take hold and do it. His plea was an eloquent one, and set a high tone to the meeting which followed. Using his map, which could easily be seen by all in the church, Mr. Gray said:

It was in 1775 that the first Church of England service was said on territory now occupied by the city of Louisville. It was under some elms that the service was said, but there is no record as to how many people were present. In 1829 the Diocese of Kentucky was formed, and there were but three parishes, one of these in Louisville and another in Lexington. The number of parishes increased slowly until 1875, but for thirty years their number has not been added to. Six missions have been started, but they are still missions, some of them not so strong as they were earlier in their brief histories. There are vast stretches of territory within the limits of the city where there are neither parishes nor missions. Other bodies, more active than the Church, have covered the ground while we have stood still.

Louisville has a population of 232,000. When the Diocese was formed there were 60 communicants of the Church. There are now a few more than 3,000. We have perhaps kept pace with the growth of the city, but we have done no more. Making all allowance, and giving all members claimed by all bodies, there are 87,000 members of churches, Roman included, within the city. If it be asked whether we advocate a plan of proselytizing, let it be answered that there are 145,000 people who now belong nowhere. Suppose, before we attempt inroads on other people, that we make some inroads on those who do not admit connection with any religious body. In the matter of children, the showing is equally bad. There are 63,000 children of school age, and 40,000 white children and many blacks are under no religious instruction in any Sunday School. It costs $85,000 a year to maintain all of our parishes and missions. That is, we raise that sum. Of it we give to missions, diocesan and general, about $4,500 a year. We are not tithe-givers. If it is well that the individual give one-tenth of his income to others, why is it not equally well that parishes and Dioceses do the same? We ought to give nearly twice as much as we do. The speaker added that he did not complain, and that he had no right to criticize. He simply related the facts of the situation.

The Hon. Charles S. Grubbs, a judge of a local court, spoke of the future. He said his text was the immediate, not the remote, future, and he pointed out how much might be accomplished were the men to take hold of the problem of accomplishing it. Speaking of the benevolent institutions, he said there are aged men and women who cannot be admitted to the homes for them because some parts of those homes remain unfinished for lack of funds. New churches must be built. He was not pessimistic, but pleaded that the Church in Louisville rise to its opportunities. Recently railroad shops have been located in the south part of the city, and there is coming there an artisan class that will number a population of 6,000 to 8,000 at least. The immediate future requires that the Church get to that neighborhood. A plot has been purchased, but no building is on it, and there is no place there in which a service may be held.

Upon being introduced, Mr. Eugene M. Camp, President of the Seabury Society of New York, and long identified with the Church extension work in the borough of the Bronx, expressed regret that the map that had been used by Mr. Gray had been taken down. He said the map looked familiar, with its showing of unoccupied suburbs, and was an eloquent appeal to men to go to work. He related the story of the Church extension work in the Bronx, as a concrete example of how one suburb of one city has been entered by the Church and problems solved. He urged strongly that laymen in Louisville take hold of the extension problem in their own city. He did not seek to put laymen forward to the exclusion of the clergy, of course, and nothing he said or was supposed to say must be so understood. His plea was that, obeying all canons and working with the clergy and under the direction of the Bishop, systematic work be undertaken. The men who undertake it will, he felt sure, reap more from the work in satisfaction of work well done than they will ever be able to give to others. In a large sense, the work carries its own reward.

To-morrow afternoon, in Masonic Theatre, Bishop Woodcock will preside, and the choirs of the churches of the city will lead the singing. One of the speakers will be the Rev. Dr. Arthur S. Lloyd. To-morrow morning, Dr. Lloyd will speak at Christ Church Cathedral, Mr. Camp at the Church of the Advent, Mr. John W. Wood at St. Andrew's Church, and Mr. Samuel F. Jones, superintendent of the Church Rescue Mission of Boston, in Calvary Church. There are in Louisville a large number of laymen who are intensely interested in missions, and especially in Church extension within the city. Preparations are making to establish one new mission in South Louisville, where a plot has already been purchased.

ST. CLEMENT'S PATRONAL FEAST.

THE BISHOP of the Diocese of Pennsylvania has authorized for use in the observance of the patronal feast of St. Clement's Church (the Rev. C. C. Hutcheson, rector), the proper Collect, Epistle, and Gospel for St. Clement's day, Thursday, November 23d. The selected preachers are: For St. Clement's day at 11 A. M., the Rev. Harvey Officer, Jr., of Princeton, N. J.; on the Sunday within the octave, the Rev. Father Sargent, O.H.C., at 11 A. M., and the Rev. Alfred G. Mortimer, D.D., rector of St. Mark's Philadelphia, at 8 P. M. The offerings will be used for a memorial altar to the late rector, the Rev. George Herbert Moffitt.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
RICHARD H. NELSON, D.D., Bp. Coadj.

Priest Convalescent—Archdeaconry Meeting.

THE REV. ROBERT SCOTT, missionary at Middleville, has been seriously ill, but is now convalescent and is expecting to take a period of rest in the Bahamas, in the hope and expectation of being fully restored to health.

THE AUTUMN MEETING of the Archdeaconry was held in St. John's Church, in the beautiful and progressive village of Massena, on Tuesday and Wednesday, October 24th and 25th. Tuesday evening, the Archdeacon, the Rev. Dr. Kirby, after Evensong had been said, presented as the speakers on Missions, the Rev. Messrs. Dickson of Gouverneur and Patterson of Norwood. The congregation was large and appreciative. At this service the rector's infant boy was baptized.

Wednesday at 10:30, Holy Communion was celebrated, the Archdeacon being celebrant. The sermon was delivered by the Rev. Wm. Sidener of Lake Placid, the subject was, "Unity Among Believers." At 1 P. M. the clergy assembled in the new and beautiful rectory, just completed, for their business sessions. The Rev. W. H. Larom, rector of St. Luke's, Saranac Lake, was re-elected clerical member of the Board of Missions, and Mr. Levi Hasbrouck of Ogdensburg, lay member. The missionaries present made their report, all emphasizing the fact of a forward movement in the missionary work of the Diocese. The weather was superb and all enjoyed their visit.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Convocation—Church Debt Paid.

THE CONVOCATION of the Second Missionary District was held Tuesday and Wednesday, Oct. 24th and 25th, with Grace Church, Waterville. The Rev. Jas. K. Parker, rector, and about fifty members of the Woman's Auxiliary were present. On Tuesday evening, addresses were made by the Rev. W. G. Bentley of New Hartford, and the Rev. Jesse Higgins of Utica, the former's subject being the "Material Side of Missionary Work." the latter speaking on the "Spiritual Side of Missionary Work."

On Wednesday, Morning Prayer was said at 9 o'clock, followed by Litany and Holy Communion at 10:30, the semon being preached by the Rev. Wm. R. McKim of Oneida. In the afternoon the business meeting was held. The report of the Dean, the Rev. William Cooke, showed that all the missionary stations in the District were regularly supplied with services, and the offerings for diocesan missions larger than last year. At the meeting of the Woman's Auxiliary, presided over by Mrs. Edward H. Coley of Utica, Dr. Catherine Hayden, superintendent of St. Agnes' Hospital, Raleigh, N. C., gave a very interesting account of her work.

THE CONGREGATION of Zion parish, Rome (the Rev. Douglas Matthews, rector), has just raised a little over $3,000—$2,500 of which will be used to clear the church of debt, and the remainder will be set aside as a building fund nucleus.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., LL.D., Bishop.

Two Archdeaconries—Organ for Sayre—Quiet Day.

THE FALL SESSIONS of the Archdeaconries have lately been held, that of Scranton beginning on October 16th at Sayre, and that of Reading at Birdsboro. At the former there were several addresses on the general subject, "The Place of the Church, the Bible, and the Prayer Book as Helps in Religion." At a missionary service there were addresses on "Missions in Their Influence upon Business, Society, and the Individual."

At Birdsboro, opportunity was taken by the Bishop to consecrate a new memorial altar and reredos during the sessions. His sermon was on "The Realization of Our Spiritual Environment as a Help to Christian Living." This altar and reredos are the gifts of Mr. and Mrs. George Brooke, in memory of a beloved sister, Elizabeth Muhlenberg Tullidge. It was designed and constructed by Messrs. J. & R. Lamb of New York, and built of dark quartered oak.

At noon on the second day there was a devotional hour, conducted by the Rev. A. M. Abel, in which the addresses were based on the conversion and career of St. Paul. The Rev. W. H. Decker gave an exegesis, an essay was read by the Rev. A. B. Putnam on "Some Churchly Ideals," and "Attendance at Holy Communion" was treated by the Rev. Francis Yarnall. There was as usual a missionary meeting with addresses.

THE PROMISE of one-half of $3,200, the cost of an organ for the Church of the Redeemer, Sayre, has been received from Mr. Andrew Carnegie, on condition that the other half be raised locally in the congregation, and at last reports all but $100 had been subscribed.

A QUIET DAY for the clergy, to be conducted by the Bishop of the Diocese, is an-

nounced for December 5th. It will be held in St. Stephen's Church, Wilkesbarre. Yielding to the urgent request of his people, the Rev. A. S. Winn has withdrawn his resignation and will remain at Ashland.

CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.

Memorial Blessed—Diocesan Notes—Daughters of the King.

ST. PAUL'S CHURCH, Savanna, has received $1,000 as a legacy from the McHale estate.

THE NEW clergy house at Ravenswood, All Saints' parish, is very nearly completed and Fr. Bowles hopes to occupy it in the near future. The chapel which is being built in connection with the house will not be finished for some time, owing to unforseen delays.

AFTER several postponements, it is hoped the new Christ Church, Winnetka, will be ready for occupancy this month. The Hibbard Chapel at Grace Church, Chicago, has been delayed beyond all expectation, and no date for its completion has been fixed.

A CHICAGO CHURCHWOMAN has given Bishop Anderson $650 for scholarships for students at the Western Theological Seminary.

ST. GEORGE'S CHURCH, Grand Crossing, Chicago (Rev. Walter T. Sumner, priest in charge), has received a bequest of $400 which, with a fund of $1,000 raised by the enegetic priest, will be used in making some much needed improvements and repairs. A new heating plant will be installed and the church building will be moved to the front of the lot. It is also hoped that a club room for men and boys may be established in the vicinity of the church.

AT CHRIST CHURCH, Chicago (Rev. C. H. Young, rector), the vestry has voted to take measures at once to raise sufficient money to clear off all indebtedness from the parish by Easter 1906. The parish has been divided into sections and a systematic canvass will be made. The successful manner in which all work is carried out in this parish assures a satisfactory outcome of the effort.

A MEETING of the parochial officers of the Girls' Friendly Society in Chicago was recently held, at which reports showed a very prosperous condition of the work. The Holiday House at Glenn, Mich., was more largely patronized this year than ever, and the various parish chapters outlined interesting plans for the winter's work, and in some cases reported increased membership.

THE MEN'S CLUBS in many of the city parishes have begun the season's activities Several interesting meetings have been held, with addresses delivered by well-known speakers, and the attendance shows no falling off of interest in the club movement. On November 6th a "Harvest Smoker" will be held at St. Peter's Church, Chicago, under the auspices of the North End Churchman's League, which is a federation of the men's clubs of north side parishes.

AT ST. MARK'S CHURCH Evanston (Dr. A. W. Little, rector), a most solemn and impressive service was held on Sunday, October 29th, at 11 A. M., when the new sanctuary and choir were blessed by Bishop Weller, who also preached.

When the beautiful new marble altar was placed in St. Mark's a year ago, by the Comstock family, in memory of their father and mother, and by Mr. Wm. C. Comstock in memory of his wife, it was seen that the finish of the sanctuary was not a suitable setting for the altar. Mr. Wm. C. Comstock immediately offered Dr. Little a sum of money to make such changes as would best effect the desired result. A committee was appointed to consult with the architects, and the finished work reflects great credit upon those who designed and carried out the plans. Gratitude is due Mr. Comstock for his generous gift, costing over $6,000, and St. Mark's has the honor of having one of the finest sanctuaries in the country.

A bronze tablet, to be set in the wall of the choir, will record the gift as a memorial of Eleanna K. Comstock, by her husband, Wm. C. Comstock.

The walls of choir and sanctuary, up to the clerestory, are faced with Connecticut brown stone, above which the walls are treated in gold leaf. On either side of the altar are sedilia set into the wall and a credence recessed in on the rear wall, with piscina below. The gift also includes a stone floor in the choir and stone steps leading from the nave.

The service of benediction preceded a beautiful choral Eucharist, at which Dr. Little was celebrant. A procession with torches opened the service, Bishop Weller being vested in cope.

THE ANNUAL MEETING of the Local Assembly, Daughters of the King, was held at the Church of the Atonement, Edgewater, Thursday, October 26th. There was a celebration at eleven o'clock, the rector, the Rev. Dr. C. E. Deuel, celebrating, assisted by the chaplain of the Assembly, the Rev. Dr. W. W. Wilson. The sermon was by the Rev. J. H. Edwards, of the Church of Our Saviour.

The Edgewater Chapter served luncheon immediately after morning service, the Rev. Dr. Deuel making the address of welcome.

A business meeting was held at 2 P. M., followed by the annual election. The president, Mrs. McGinnis, presided. Eleven Chapters responded to roll call with a total of 78 Daughters present. Each Chapter gave a short report of work accomplished during the year.

The annual election resulted as follows: President, Mrs. W. W. Wilson, St. Mark's, Chicago; Vice-President, Mrs. C. E. Deuel, Atonement, Edgewater; Secretary, Miss Mary E. Bowen, St. Bartholomew's, Englewood; Treasurer, Miss Fannie L. Hunt, Atonement.

After the Assembly had tendered a vote of thanks to Dr. Wilson for his faithful attendance and untiring zeal in behalf of the order, Mrs. McGinnis introduced the new president, Mrs. Wilson, who took the chair.

Words of incentive and encouragement were spoken by the Rev. Chas. H. Young, of Christ Church, Woodlawn, and by the Rev. J. H. Edwards.

In closing, Mrs. Wilson recommended that each Chapter adopt a day of intercessory prayer each month for its own parish work and the work of the order.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Woman's Auxiliary—Anniversary at Darien—Church to be Sold—Archdeaconry Meeting.

THE BISHOP has appointed Wednesday, the 8th of November, for the twenty-fifth annual meeting of the Connecticut branch of the Woman's Auxiliary, to be held at Hartford. The opening service, at the Church of the Good Shepherd, will be partly of a memorial character, in commemoration af the late Mrs. Colt, long the president of the diocesan branch. At half-past two a missionary service will be held in the same church. Bishop Brewster and Bishop Brooke of Oklahoma, the Rev. Mr. Tucker of Japan, Mr. John W. Wood and Miss Emery of the Church Missions House, will speak. It will be remembered that the Church of the Good Shepherd is the one erected by Mrs. Colt, in memory of her husband and children.

THE SEMI-CENTENNIAL of St. Luke's, Darien, was commemorated on Thursday, October 19th. A number of the clergy were in attendance, and the occasion was one of much interest. For two-score and two years of the half century, the Rev. Louis French has been the rector "faithful and beloved," held in high honor among his brethren. Priest and people received many congratulations on the glad day. The Holy Communion was celebrated by the rector, assisted by the Rev. Messrs. Addison and Brathwaite, representing the mother church, in adjacent Stamford. The sermon was preached by the Rev. Louis N. Booth, rector of Trinity, Bridgeport and Archdeacon of Fairfield. After a collation, the clergy and people reassembled in the church. Prayers were said by the rector, and an address delivered by the Rev. Samuel Hart, D.D., on "The Early History of the Church in Connecticut." Some words of congratulation were spoken by the Rev. Edwin Guilbert, D.D., of Trinity Church, Southport. A letter of regret was read from the Bishop of the Diocese, who had only just returned from abroad, and one from the Bishop of Florida, who was ordained to the diaconate in St. Luke's. A pleasing feature of the jubilee was the lifting of a small indebtedness which has long rested upon the parish.

A MEETING of the Woman's Auxiliary for Litchfield Archdeaconry was held at St. James', Winsted, on Thursday, October 19th. Addresses were made by Mrs. Clapp of Lime Rock, Miss Sarah Davis of Hartford, and Mrs. Merrit Heminway of Watertown; by the Rt. Rev. J. B. Funsten, Bishop of Boise, the Rev. Mr. Sherman of Hankow, China, and Archdeacon Plumb. At the evening service the speakers were Bishop Funsten and the Rev. Mr. Sherman.

ST. JOHN'S PARISH, Hartford (the Rev. James W. Bradin, rector), is considering a proposition for the sale of the church property to the Wadsworth Atheneum. The offer of the trustees of the institution has been accepted by the vestry, but at this writing has not yet been acted upon by the parish. This is, in our Diocese, essential, and a meeting has been called for the purpose. If the parish ratifies the action of the vestry, it will be referred to the Bishop, who must render his approval, before the change can be made. If the plan is carried out, the congregation will not be obliged to vacate the church before Easter 1907.

St. John's parish was founded and the church erected in 1842. It was the second in the city, being an offshoot from Christ Church. It has long been felt that the location, also on Main St., was too near the mother church. At one time the matter of consolidation with St. James' was under consideration, but failed of accomplishment. St. John's has, in other years, done an excellent work, having had among its rectors, Bishop Coxe, Bishop William Croswell Doane, and Dr. Edward A. Washburn. It was in St. John's Church that Bishop Williams was consecrated in 1851.

It is now generally conceded that a change of location is desirable for the future of the parish. If it is made, the future location is yet to be determined. The Atheneum will erect a building for a museum. The legacy of the late Mrs. Colt, of a rare collection, has awakened renewed interest in the project, under consideration some years ago. It is stated that J. Pierpont Morgan, who is a trustee of the institution, will contribute $30,000 for the purpose.

ON TUESDAY, October 17th, the Archdeaconry of Hartford held its quarterly meeting at Trinity Church, Collinsville. Holy Communion was celebrated by Archdeacon Bodley; the Rev. A. F. Lewis of Unionville was the preacher. At the business session the subject of responsibility on the part of country parishes for unattached families living at a distance from any church was discussed. Reports from the various missions

were listened to and a resolution was adopted to submit for the consideration of the diocesan convention a proposed canon defining the term "current expenses" as used for a basis of diocesan apportionment.

Luncheon was served by the ladies in Grange Hall, after which the delegates visited the new rectory. Later the meeting was called to order as the Hartford Clericus, and a paper was read by the Rev. F. P. Swezey, rector of the church, on Dr. James Denney's book, *The Death of Christ*, A discussion followed, and the day's doings were brought to a close.

During the past summer the church building at Collinsville has undergone extensive improvements; an addition to accommodate the organ has been built on the left side of the chancel, the entire building has been reroofed, a hardwood floor laid, and the interior of the church tastefully redecorated. The whole cost was about $1,200, of which sum the ladies of the parish had already $750 in hand.

Archdeacon Webber is to hold a mission in the parish, November 21st to 27th.

DULUTH.

J. D. Morrison, D.D., LL.D., Miss. Ep.

St. Paul's Anniversary.

The 36th anniversary of the opening of St. Paul's Church, Duluth, was celebrated on Thursday evening, October 26th, at the rectory. A large number of the Church people of Duluth were present and enjoyed a delightful evening. An admirable programme of music and recitation was rendered, and the ladies of the guild served refreshments. During the course of the evening, the Rev. Dr. Ryan, rector of the parish, read a history of St. Paul's Church, with a list of the clergy who had been in charge. Among these were the names of two who afterwards served the Church as Bishops, viz.: Rev. F. R. Millspaugh, now Bishop of Kansas, and Rev. W. M. Barker, Bishop of Western Colorado, and later of Olympia.

The occasion was in every way a pleasant one, and will long be remembered by the members as marking an epoch in the history of St. Paul's Church.

IOWA.

T. N. Morrison, D.D., Bishop.

Progress at Des Moines

On Sunday, October 15th, the congregation of St. Paul's Church, Des Moines (Rev. J. Everist Cathell, D.D., rector), made its annual offering for diocesan missions. Bishop Morrison and the rector made addresses, and the pledges amounted to more than $1,300. Since June 1st, the same congregation has contributed $2,500 towards the purchase of a lot and the erection of a suitable edifice for the use of St. Luke's mission in the northern part of the city; and also $1,500 for the use of St. Mark's Church on the east side, to be added to several thousand dollars already in the hands of Bishop Morrison for the renovation of St. Mark's. St. Paul's will also repeat this year the record of the payment of its full "Apportionment" of $533 to the general board.

Dr. Cathell has added to his unaided ministerial labors in this large parish, celebrations of the Holy Communion on alternate Sundays at Fort Des Moines, the new and important U. S. Army post, eight miles south of the city, and twice each month he assists the Rev. Father Waring, the Roman Catholic chaplain of the post, in public services there.

It will be interesting to many to learn that at the recent Confirmation in St. Paul's Church, Dr. Cathell presented to Bishop Morrison a young girl who is a grand-daughter and great-granddaughter, respectively, of the deceased Bishops R. W. B. Elliott and Stephen Elliott, and also the great-grandniece of Bishop Otey. The young girl's father is Capt. (Adjt.) S. B. Elliott, Eleventh Regiment, U. S. Cavalry. There are several other Churchmen and women among the officers' families at Fort Des Moines, most of them being also from Southern parishes.

LONG ISLAND.

Frederick Burgess, D.D., Bishop.

Bishop Darlington Visits Brooklyn—Notes.

Bishops Darlington of Harrisburg and Burgess of this Diocese, were among the guests at a dinner given last week by the Men's League of Christ parish, Williamsburg, in welcome to the Rev. William Sheafe Chase, the new rector of Christ Church. Bishop Darlington was rector of Christ Church for more than twenty years, and resigned only to accept an election to the Diocese of Harrisburg. Canon Chase came to Christ parish from the Cathedral of the Incarnation, Garden City. Former Mayor Frederick W. Wurster of Brooklyn acted as toastmaster, and with him at the speakers' table, beside the Bishops, were a number of the clergy of the Cathedral, some neighboring rectors, and a number of ladies. Bishop Burgess discussed the aid which a congregation might give to a rector in his efforts, and added that Christ parish is a great parish, in that it has no debt and has a well organized band of willing workers. The Church at large, he said, is tired of sensationalism in its pulpits. When a man reaches the sensational stage, he said, his usefulness is over.

Bishop Darlington discussed "Inspirations from the Past and Aspirations for the Future." He touched upon the early days of the parish and on his own efforts under the former rector, Dr. Partridge, speaking feelingly of the support given him on his accession to the rectorate after the latter's death. He urged the same support for his successor. The district in which lies the parish has undergone a great change, the former rector said, but it has great things before it in the future. If those great conditions are to be met in the fullest sense, the hands of the rector must be upheld. Other speakers included Archdeacon Bryan, the Rev. R. H. Scott, and the Rev. John Williams; and the Rev. Mr. Chase made a happy response with a few, well chosen words.

In response to a communication describing to them the vast number of the unchurched in Brooklyn borough, more than one hundred of the foremost clergy of all religious bodies, including many of the more prominent of the Brooklyn rectors met last week to discuss the religious situation. Brooklyn is to have a religious awakening, it is declared, if such awakening can be brought about. The assembled clergy, after some discussion, decided to work in connection with the Young Men's Christian Association, the Brooklyn City Mission Society, and the Federation of Churches. One activity projected is a house to house canvass.

The Rev. Harry St. Clair Hathaway, for some time curate at St. Thomas' Church, Brooklyn, has declined an election to become rector of the parish in succession to the former rector, the Rev. James Townsend Russell, now Archdeacon of Brooklyn, under recent appointment. It is said that the Rev. Mr. Hathaway will become an assistant in the parish of St. Luke and Epiphany, in Philadelphia.

The Social Service Committee of the Diocese of Long Island, authority for which was given at the last convention of the Diocese, has met and has appointed the Rev. J. Howard Melish, rector of the Church of the Holy Trinity, a fraternal delegate to the Central Labor Union of Brooklyn. The committee is one of ten clergymen and ten laymen, and Bishop Burgess is chairman. He is greatly interested in a closer relation between working people and the Church. Similar action has been taken by another religious body in Brooklyn and one in New York.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Bequests—Personals—Dinner of the Episcopalian Club.

The staff of clergy at the Church of the Advent, Boston, has been added to through the presence here of the Rev. George John Wallenta of Philadelphia, who preached his first sermon in his new surroundings on the Twentieth Sunday after Trinity. Mr. Wallenta is a graduate of Haverford College, West Philadelphia, and took his theological course at the General Theological Seminary. During his diaconate he served at St. Simeon's Church, Philadelphia. He will prove a great addition to the parish of the Advent, as he is a priest of large scholarship and is an easy, convincing speaker.

By the will of Mrs. Sarah F. Blanchard of Avon, St. Paul's Church of Brockton receives a gift of $2,000 as a trust fund, the income to be used for general expenses; also the sum of $1,000 for a memorial window to the testatrix's husband, the late David H. Blanchard. The Blanchard homestead at Avon is left to the trustees of donations of the Church to be held in trust as a home for aged or disabled clergymen or such other charitable uses as the trustees may judge wise. Should the trustees refuse to accept this bequest on the terms proposed, then one-half is to go to the Brockton parish. The homestead embraces some seventeen acres of land and buildings. St. Paul's Church also gets one-half of all the remaining estate of the testatrix after the payment of the public and private bequests. The estate has an estimated value of $27,000.

The Rev. Arthur H. Barrington of Janesville, Wis., referred to last week as having received a call to the rectorship of Grace Church at Everett, has accepted the call and will begin his ministrations on the First Sunday in Advent.

The Norfolk branch of the Sunday School Union held a profitable meeting in St. Peter's Church, Jamaica Plain, recently. The Rev. William H. Dewart of Christ Church, Hyde Park, presided, and the Rev. Oscar F. Moore, Jr., of St. Peter's was secretary. There were numerous clergymen and laymen of the district present. At a subsequent meeting of the branch, the topic, "The Child and the Church" will be discussed.

The reception and dinner of the Episcopalian Club at the Hotel Brunswick, Monday evening, October 23d, was one of the most successful affairs ever held by this organization. There were more than three hundred members and guests present. The special guest was Mr. R. Fulton Cutting, one of the most prominent laymen of New York. Other guests were Bishop Jaggar of St. Paul's Church and the Rev. Dr. Mann of Trinity, who was given his first opportunity of coming in contact with the clergy of the Diocese since coming to Boston from Orange, N. J. The Rev. Dr. Worcester of Emmanuel, who also had been invited, sent his regrets from Canada, where he has been for some weeks, recovering from a serious illness. Mr. John L. Wakefield, president of the Club, presided, and in his opening remarks spoke of the pleasure of having so many of the clergy as the Club's guests.

Mr. Cutting's topic was "The Attitude of the Churchman in Civic Affairs." He was given a warm welcome. He spoke of the value of civic organizations outside of political parties in every city and town, and advocated their increase everywhere to stand as the concrete expression of the conscience of the community. "The conscience of the

community can be organized," he said, "and must be organized if we are to expect good government by either of the two great political parties. It can be done by even a few disinterested men in any community. Problems can no longer be solved by individuals. The solution must be thorough organization and it is this organization which gives life to government." Bishop Lawrence, Bishop Jaggar, and Dr. Mann also spoke briefly. A letter was read from Jacob Riis of New York, who had expected to be present.

ON SUNDAY, the Eighteenth after Trinity, within the octave of St. Luke, was observed by St. Luke's Church, Chelsea, the principal service of the forenoon, consisting of Holy Eucharist, procession, and sermon by Father Tovey, S.S.J.E. At the evening service the preacher was the Rev. Dr. George McClellan Fiske of Providence.

The rector has announced a series of special sermons, as follows: October 29, morning, "The Sabbath or Sunday"; evening, "Are Christians Drawing Nearer Together?" November 5, morning, "God's Saints"; evening, "Can Christianity Exist Without a Creed?" November 12, morning, "The Miraculous Element in Christianity"; evening, "What is the Function of the Christian Church to-day?" November 17, morning, "Teaching of the Episcopal Church Concerning the Second Coming of Christ"; evening, "Is Christ God-like or God?" November 24, morning, "Bethlehem Ephrata"; evening, "What are the Religious Needs of this Age and Land?"

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

St. John's Reopened.

ST. JOHN'S MILITARY ACADEMY, Delafield, which has been closed since the burning of De Koven Hall some three weeks ago, has now been reopened, a temporary structure having hastily been erected to serve as a kitchen and dining-room. Two buildings have been remodelled, four others made into dormitories, a dynamo has been installed, and permanent improvements are under way.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Convocation Meeting—Death of Mrs. Wilson—Daughters of the King—A Mission.

THE CONVOCATION of Minneapolis held its fall meeting in St. Andrew's Church, Minneapolis (Rev. Robt. Benedict, rector), October 25th and 26th. The Convocation sermon was preached by the Rev. James Trimble, D.D. Thursday was devoted largely to the discussion of those problems which are continually confronting the parish priest. The Rev. A. W. Farnum led in the debate, "Is the Curriculum of the Present Day Seminary Adequate?" while the Rev. G. H. Thomas maintained that it was not.

"The correct reading of the Prayer Book" was ably discussed by the Rev. George Heathcote Hills. The Rev. A. D. Stowe for the City, and the Rev. Arthur Chard for the Country, spoke of "How shall the Church reach and reclaim Her (1) Unregistered, and (2) Lapsed Communicants?"

In the evening a Missionary Service was held, which was well attended by a number of Churchmen from all over the city. "Echoes of the Two Recent Great Church Meetings": "The National Convention of the Brotherhood of St. Andrew in Chicago," Bishop Edsall; "The Missionary Conference in Denver," Rev. Theo. Payne Thurston.

The members of St. Andrew's Church most hospitably entertained the clergy from out of town in their homes.

THE SYMPATHY of the Diocese is given to the Rev. Dr. E. S. Wilson in his recent bereavement. Mrs. Wilson was taken suddenly ill on Sunday, October 22nd, while preparing for church, and passed peacefully to the rest of Paradise early on Thursday. She will be affectionately remembered by many of the graduates of Seabury, from her many deeds of kindness and her hospitality. Mrs. Wilson was buried on Saturday morning from her son-in-law's church, the Church of the Holy Trinity, Minneapolis. The Bishop had charge of the services and was the celebrant of the Communion. The Rev. C. L. Slattery, Dean of the Cathedral, read the Lesson. The Rev. Dr. Davis, Warden of Seabury, was the Gospeller and the Rev. C. E. Haupt, the Epistoler. The pall-bearers were four of the Seabury graduates: Rev. Dr. Poole, Rev. C. C. Rollit, Rev. A. D. Stowe, and Rev. C. H. Tenbroeck. There were twenty of the clergy present.

THE FALL meeting of the Local Assembly of the Daughters of the King was held in the Church of the Good Shepherd, St. Paul (Rev. W. C. Pope, rector), on Saturday, October 28th. Papers were read by Mrs. Weitzel of Gethsemane, Minneapolis, and Miss Wilkinson of St. Mark's, Minneapolis. The Rev. G. Heathcote Hills of St. Mark's, Minneapolis, had charge of the question-box, and Rev. Stuart B. Purves of Holy Trinity, Minneapolis, preached the sermon in the evening. The Bishop of the Diocese presided at the evening meeting. The officers elected for the ensuing year were: President, Mrs. D. H. Eastman, St. Paul; Vice-President, Miss Alice Patten, St. Paul; Secretary, Miss Essie Stone, Minneapolis; Treasurer, Miss Sadie Stetson, Minneapolis.

A LARGE CONGREGATION, in spite of a heavy snow-storm, greeted the Rev. Percy Webber in the Church of the Holy Trinity on Sunday morning, where the opening sermon of the two weeks' mission was preached. The sermon was a most stirring and earnest appeal to all to endeavor to gain as much as possible from the mission and a grand appeal to all to stand by the Faith once delivered to the saints.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

Services at Cathedral—Services at Monroe.

THE SERVICES arranged for All Saints' Day and for the entire octave of the Holy Feast, at Christ Church Cathedral, St. Louis, were admirable. On All Saints' Day, there were four celebrations of the Holy Communion, with afternoon and night services additional. On the other days, a celebration each morning at 7 o'clock, followed by frequent services, almost hourly during the day and evening. On Friday, Dean Davis conducted a "Quiet Day," and on Saturday a "Quiet Hour" for men from 5 o'clock to 6 o'clock P. M. On Sunday in the octave the Dean is to preach a Commemoration Sermon, it being the 86th anniversary of the founding of Christ Church. Strong efforts are making to raise the endowment fund to $250,000, which ought not to be a difficult task. The Cathedral is needed as a down-town church, and it is to be hoped that the mistake of selling the property and building up-town, will never be made, as has been in other Dioceses.

ST. JUDE'S CHURCH, Monroe (Rev. H. G. Limric, rector), was organized on SS. Simon and Jude's day, 1855. To celebrate the fiftieth anniversary, elaborate preparations were made which were carried out without a break. A week of service was arranged for beginning Monday, October 23d, and ending Sunday, October 29th. The following are the names of the preachers and their subjects: The Rev. John Davis, D.D., Palmyra, "Death Unto Sin"; the Rev. E. P. Little, Hannibal, "The Claims of the Church on the American People"; the Rev. Robert Talbot, Kansas City, Mo., "Spiritual Vision"; the Rt. Rev. Edward Fawcett, D.D., Bishop of Quincy, "Why Churchmen Love the Church"; the Rev. B. E. Diggs, Galesburg, Ill., "The Church the Ground and Pillar of the Faith"; the Rev. W. A. Hatch, St. Louis, "Personal Holiness." The Rt. Rev. D. S. Tuttle, LL.D., Bishop of Missouri and Presiding Bishop of the Church in the United States, preached the anniversary sermon on Sunday morning and celebrated the Holy Communion. About $1,200 have been raised with which to build a recess chancel in loving remembrance of the Rev. F. B. Sheetz, founder of the parish, although not then in Holy Orders. St. Jude's parish is a witness to what can be done by a faithful, loyal layman. Coming to Missouri in 1852 as a civil enginer, it was Mr. Sheetz's custom to read the service of the Church on the Lord's Day and invite in his neighbors. The seed grew, a parish was organized, a stone church building was erected, and for many years Mr. Sheetz as lay reader, deacon, and priest, gave his time and money and labor to the Church without remuneration. The work and sacrifice were not in vain. A strong parish, perhaps the most loyal and devoted of rural parishes in Missouri, is the result. The anniversary services have been of great spiritual profit, the people attesting their interest and devotion by filling the Church edifice at each service. During the past years many beautiful memorials have added dignity and beauty to the church building, chief of them being a fine stone tower erected to the memory of Mrs. DeHaven, by her son, and four exquisitely beautiful glass stained windows in memory of other faithful departed saints and loyal workers in the parish of St. Jude.

NEW HAMPSHIRE.

WM. W. NILES, D.D., LL.D., D.C.L., Bishop.

Diocesan Notes.

THE RECTORY at Lancester has been thoroughly repaired both in and out.

THE NEW CHURCH at Groveton, St. Mark's, is nearing completion. The opening and consecration has been set for the feast of the Epiphany.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.
DAVID H. GREER, D.D., Bp. Coadj.

Chapel Consecrated at Sloatsburg.

ON SUNDAY, October 22nd, the Bishop Coadjutor consecrated St. Frances' chapel, Sloatsburg, in the presence of a large congregation. The organist and vested choir of the mother church of St. Mary, Tuxedo, assisted in the service. The vestry of the parish attended in a body. W. Kent, Esq., warden, presented the instrument of donation. The rector, Rev. William Fitz Simon, read the sentence of consecration. Rev. Dr. J. G. Lewis, the vicar of the chapel, the Rev. Dr. Mansfield of Suffern, and the Rev. C. B. Ackley, vicar of St. Bartholomew's chapel, New York, assisted in the service. The address by the Bishop included a very earnest congratulation to all interested in the work.

The chapel is a pretty Gothic structure with excellent exterior effect in stone and shingles. The approximate cost of the chapel and parish house is over $7,000. The property on which the chapel stands was donated by H. R. Sloat, Esq., of Sloatsburg. The beautiful memorial window in the west end was given by A. B. Field, Esq., and Mrs. Field. The fine altar is a memorial of the late Mrs. A. L. Loomis, given by J. Dyneby Prince, Esq., and Mrs. Prince. The organ and credence table were presented as a memorial of her son by Mrs. W. H. Lewis; and the pulpit and the altar lights and ornaments were contributed by societies of St. Mary's, Tuxedo. The mission was started under the auspices of St. Mary's, about five years ago. It has made great progress and is to-day full of promise.

OHIO.

Wm. A. Leonard, D.D., Bishop.

Debt Paid at Ashtabula.

The payment of the debt on St. Peter's Church, Ashtabula (Rev. J. A. Miller, rector), and its recent improvements, were noted last week. The church was reopened with special services on the last Sunday in October, when the Bishop offered prayers of dedication. In his address he recalled the interesting fact that it was in this church that weekly communions were first introduced into the American Church, where they are now universal. The evening preacher was the Rev. W. W. Hodgins of Toledo, in the absence of Archdeacon Abbott, who had been expected.

The parish was organized in 1816, and the first rector was the Rev. Roger Searle, who began his work early in 1817. The church was erected in 1828, and consecrated a year later by Bishop Chase. The parish has of late years passed through a period of depression, from which it has happily emerged as already stated.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

Junior B. S A.—St. John's Anniversary—Other Notes.

An interesting conference of the Juniors of the Philadelphia Local Assembly was held on Thursday evening, October 26th, at the parish house of Holy Trinity Church (the Rev. Floyd W. Tomkins, S.T.D., rector). The topic for discussion was the "Relations of the Seniors to the Juniors." Edward H. Bonsall, Esq., opened for "The Seniors," and Mr. Henry D'Olier, Jr., for "The Juniors."

The silver anniversary of the Church of St. Chrysostom (the Rev. Joseph Sherlock, rector), occurred on August 1st, 1905. This parish has had a remarkable history from its inception in 1880, when services were begun in what was deemed the smallest church in the Diocese, until the present time, when the congregation worships in a unique structure surrounded by a magnificent dome. It is proposed to mark the anniversary by the payment of the remaining indebtedness of $3,000, which it is hoped will be accomplished by Easter Day, 1906.

The fifty-sixth anniversary of St. Jude's Church (the Rev. Charles Logan, rector), began on the feast of SS. Simon and Jude. On the Sunday within the octave at the morning service the sermon was preached by the Rev. George C. Foley, D.D., of the Philadelphia Divinity School, who was once a boy in the Sunday School; the address at the children's Evensong was made by Mr. Frank H. Longshore and at the night service the addresses were made by the Rev. William H. Graff, a former rector, and the Rev. G. Woolsey Hodge, rector of the Church of the Ascension, Philadelphia. The offerings were for the endowment fund.

The Rev. H. St. Clair Hathaway, of St. Thomas' Church, Brooklyn, has been appointed vicar of Epiphany Chapel, connected with the Church of St. Luke-Epiphany (the Rev. David McConnell Steele, rector). After the sale of the very valuable site on which Epiphany Church was built, the vestry deemed the most feasible plan a union with St. Luke's Church, and subsequently what was once the Church of the Atonement was located in West Philadelphia and the property passed under the control of the Church of St. Luke-Epiphany, and Epiphany Chapel was built as an institutional organization and hence requires a peculiarly adapted priest for the work, after many conferences and much correspondence Mr. Hathaway has been selected.

St. Martha's House, which is a settlement house under the immediate supervision of the Bishop, has been opened less than three years in the South Convocation and the work has developed so rapidly that the original building is inadequate. It is hoped soon to erect a new hall with gymnasium and reading room as well as a convenient place for lectures and entertainments, for which a fund is being raised.

PITTSBURGH.

Cortlandt Whitehead, D.D., Bishop.

Church Blessed at Ambridge—Sunday School Institute.

St. Matthias' Church, Ambridge, was occupied for the first time, and opened with a service of benediction, on Sunday, October 15th. The building is of frame, about fifty feet by thirty, with vestry and choir room on the left of the main building. The woodwork of the interior is finished in the natural colors, the pews and furnishings being of Flemish oak. The windows are of stained glass, the smaller ones in the sanctuary symbolizing our Lord and the four Evangelists. The church has a seating capacity of two hundred, with choir stall accommodations for about twenty-five.

Services were begun at Ambridge about fifteen months ago, under the auspices of the Laymen's Missionary League (the Rev. H. A. Flint, chaplain), and during that time have been held largely in private dwellings.

There were three services on the opening day, the first at eleven, a celebration of the Holy Communion, by Archdeacon Flint, with sermon by the Rev. L. F. Cole, Archdeacon of the Diocese. Three children were baptized. At the morning and evening services the music was furnished by the auxiliary vested choir of girls from Emmanuel Church, Allegheny. In the afternoon the Bishop officiated at a service of benediction and preached. In addition to the Bishop and Archdeacon Flint, there were present and taking part in the service, the Rev. R. A. Benton of Sewickley and the Rev. J. P. Gibson of Wilmerding. The music was furnished by the choir of St. Stephen's Church, Sewickley. In the evening the service was said by Archdeacon Flint, with sermon by the Rev. E. M. Paddock, rector of Emmanuel Church, Allegheny.

In the morning and evening the church was comfortably filled, while in the afternoon extra seats were provided, and many were obliged to stand throughout the service. The prospects for a large congregation and a good work are very encouraging. A choir has been organized since the opening of the chapel, and is busily engaged in practice, and as soon as sufficiently instructed, will be inaugurated.

The Sunday School Institute of the Diocese (the Rev. E. M. Paddock, president) has arranged for a course of lectures for Sunday School teachers, Bible classes, and older pupils, to be given during the six months extending from November to April inclusive. There will be six lectures delivered by six clergymen of the Diocese, in four different centers, to which the adjoining parishes will send their representatives. The centers selected are St. Stephen's Church, McKeesport; Calvary, Pittsburgh; St. Peter's, Pittsburgh; and Emmanuel, Allegheny. On the first Fridays of the month the lectures will be given at McKeesport; on the first Thursdays, at Calvary; on the first Wednesdays, at St. Peter's; and on the second Wednesday's, at Allegheny. The lecturers and their subjects are as follows: Rev. Dr. Ward, "The Teaching of Our Lord"; Rev. D. L. Ferris, "The Geography of the Holy Land"; Rev. J. R. Wightman, "The Bible as Literature"; Rev. Dr. Bragdon, "History of Israel from Abraham to David"; Rev. C. M. Young, "The History of Israel from David to the Exile"; Rev. E. M. Paddock, "History of Israel from the Exile to the Christian Era." Each lecture will occupy three-quarters of an hour in delivery, and at its close opportunity will be afforded for the asking of questions and discussion; and there will be a social meeting.

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QUINCY.

M. E. FAWCETT, Ph.D., Bishop.

A Syrian Colony.

THE BISHOP and Dean of Quincy recently visited the Syrian Colony in Quincy and presented a letter written in Arabic, and addressed to all the members of the Syrian Orthodox Church, by Bishop Raphael of Brooklyn, in which the latter represented that the members of the colony were to prefer the services of the Bishops and priests of the Episcopal Church whenever they were unable to have the services of a priest of their own. The letter was well received by the members of the colony, and they were especially pleased with an invitation to attend the services at St. John's Cathedral, and to use the building on the occasion of a visit from any of their own clergymen.

RHODE ISLAND.

WM. N. MCVICKAR, D.D., Bishop.

Meeting of the W. A.—Convocation.

A CHAPTER of the Brotherhood of St. Andrew will be organized at Phoenix on Monday evening, October 30th.

THE CONVOCATION of Providence held its forty-second regular meeting at Grace Memorial Chapel, Phillipsdale, on Wednesday, October 25th. The reports of the Dean, diocesan missionary, and clergy in charge of mission stations were encouraging. The diocesan missionary reported successful efforts in new fields and an earnest desire of many persons in the new locations that our Church should establish services in their midst. The Dean, the Rev. Samuel H. Webb, was unanimously reëlected to serve two years. Several memorials were dedicated: a beautiful painting of the "Ascension" by the Rev. C. J. Ljunggren rector of St. Ansgarius', Providence; a font in memory of Miss Grace Philip; an altar, reredos, and screen, given by the Woman's Auxiliary in memory of Mrs. Anna Elizabeth Carrington Dwight Ames. In the evening a service was held and the congregation was addressed by the Bishop and the Rev. Dr. Bradner. The Bishop emphasized his remarks relative to the development of a missionary spirit by quoting Christ's command, "Freely ye have received, freely give," and showed that the true Christian life which is absolutely unselfish, flourishes and endures while everything which has selfishness as a prime motive perishes.

The treasurer reported $6,915 as the receipts of the year.

The Woman's Auxiliary met at St. Stephen's Church on Thursday morning. The Acting President, Miss A. B. Manchester of Bristol, opened the meeting. The Rev. Dr. Fiske delivered an address of welcome, after which reports were heard from the various committees on Home and Foreign Missions. Miss E. C. McVickar was unanimously chosen as President in the stead of Mrs. William Ames, deceased. The following ladies were elected to fill the various offices: Vice-Presidents, Miss A. B. Manchester, Bristol; Mrs. E. H. Potter, Newport; Miss Eliza A. Peckham, Providence; Mrs. Abbie L. Chesbrough, Providence; Mrs. Daniel Henshaw, Providence; Honorary Secretary, Miss N. A. Greene, Providence; Secretary, Mrs. George J. Arnold, Edgewood; Assistant Secretary, Miss Mary B. Wheeler, Providence; General Treasurer, Miss Frances Low, Providence; Executive Committee, Mrs. J. H. Cady, Mrs. W. Upton, Mrs. J. H. Coggeshall, Miss A. A. Bridge, Mrs. Abby J. Slocum, Miss McVickar. Miss Edith Macomb, Miss Hoppin, Mrs. George J. Arnold; Corresponding Secretaries, Mrs. Lewis Learned, St. John's, Ashton; Mrs. Louis K. Potter, St. Barnabas', Apponaug; Mrs. John A. Howland, Ascension, Auburn; Mrs. Frank O. Field, St. John's, Barrington; Miss Elizabeth Wardwell, St. Michael's, Bristol; Mrs. W. R. Trotter, Trinity, Bristol; Mrs. Lucien Rogers, St. George's, Central Falls; Mrs. A. F. Wright, St. Alban's, Centredale.

SOUTHERN OHIO.

BOYD VINCENT, D.D., Bishop.

Cincinnati and Other Notes.

THE PARISH of St. Philip's, Cincinnati, is gradually being organized for aggressive work under the rectorship of the Rev. Geo. M. Clickner. The church has recently been handsomely frescoed, a large gymnasium class for young ladies has been organized, a children's choir has been started, as has also a sewing school. Not the least encouraging sign of new life has been the interest manifested in the Men's Fortnightly Club recently organized for mutual entertainment and social interest. It now numbers 65 members, ranging from 18 to 50 years, with applicants for membership every meeting night.

THERE HAVE recently been two bequests made of $500 each to the Children's Hospital, Cincinnati, by the late Elijah Coombe of Cincinnati and the late Miss Isabella Brown of Waynesville, who also left $500 to St. Mary's Church, Waynesville.

THE CLERGY of Columbus have organized a Clericus. The first meeting was held in Trinity parish house. The Rev. J. W. Atwood was elected president, and the Rev. Chas. L. Byrer, secretary-treasurer.

IMPROVEMENTS costing $2,000 have recently been made to the interior and exterior of Christ Church, Cincinnati. For a number of years the need of a pleasant outing place for the members of the men's and boys' clubs has been felt. Through the generosity of Mr. A. Howard Hinkle, a member of the parish, such a need has been supplied. Seven acres have been purchased on the Little Miami River, near Camp Dennison. A handsome two-story building has been erected close to the river, with wide verandas on two sides.

GROUND has been broken and foundations laid for the first part of the complete plans for St. John's mission of Christ Church, Dayton. A parish house will be first erected, costing $4,500.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

THE BISHOP has set the consecration of the Church of the Good Shepherd, Memphis

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(Rev. Thomas D. Windiate, rector), for the second Sunday in November. In this parish a daily kindergarten has recently been opened, with a good attendance, under the direction of Miss Belle Loveland.

TEXAS.

GEO. H. KINSOLVING, D.D., Bishop.

Church Consecrated at Nacogdoches—Progress at Lufkin.

ON SUNDAY, October 22nd, Bishop Kinsolving consecrated Christ Church, Nacogdoches. The Bishop and rector moved to the front door, preceded by the vested choir. They were met by the vestry and wardens and proceeded up the aisle, repeating the twenty-fourth psalm. The sentence of consecration was read by the rector and the sermon was preached by the Bishop.

The church was built in 1901. A lot was secured on the corner of the school campus, and a handsome brick edifice was erected. The style is English Gothic, with open ceiling, transepts, and recess chancel. The building cost $3,650, and the furniture and pews, $800. A handsome stained glass window has been placed in the chancel through the liberality of Mr. E. A. Blount, a member of the vestry. It represents the infant Jesus in the arms of His mother in the central lancet, and figure of a chalice and a pelican in the side lancets. The rector and congregation are greatly pleased over the successful termination of their efforts. The Bishop visited Lufkin on October 19th and held his first Confirmation in the new church. This mission was started in 1893, with not a single communicant and but one family of baptized persons. In that year the father and mother of the family were confirmed, and during the next few years several were added to the little flock. They were seriously handicapped, however, by the lack of a church building, and finally the services were interrupted for several years by reason of an accident which incapacitated the missionary for active work. A few years ago, however, the work was resumed, but was still hampered by the want of a suitable place of worship. A lot had been secured by the Bishop and a determined effort was made to erect a church. During the past summer these efforts were finally crowned with success, and a handsome church now accommodates a congregation of about thirty communicants. This building is largely the result of the untiring energy of the Woman's Guild, which has raised the funds and pushed the work forward to its completion. It is a neat frame building, Gothic in style, and capable of accommodating about 175 people. The altar, chancel furniture, and pews are of east Texas manufacture, and compare favorably with any. It is hoped that the small remaining debt will be paid off and that it will be ready for consecration within a year.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Woman's Auxiliary—Sunday School Commission—Clericus—Death of Miss Moulton.

THE WOMAN'S AUXILIARY held is sesson at session at St. Paul's Church, Burlington, on November 18th and 19th. There were some 55 delegates present, and five new branches were admitted. At the first evening service there was a sermon by the Rev. ... S. Emery on "Woman's Work in the Church." Reports showed that the value of boxes sent out during the year with the cash raised by the Auxiliary was $1,528.72, and that $417.14 had been raised by the Junior Auxiliary. Officers were chosen as follows: President, Mrs. M. Lloyd Woolsey of Vergennes; District Vice-Presidents, St. Albans, Miss Louisa Brainard; Burlington, Mrs. Alice Rumbaugh; Rutland, Mrs. C. V. H. Coan; Windsor, Mrs. W. A. Mead of Hartford; Montpelier, Mrs. Florence Tyler of Northfield; St. Johnsbury, Mrs. Sargent. The President appointed as First Vice-President, Miss Louisa Brainard of St. Albans. The other officers are: Corresponding Secretary, Miss Alice G. Sheldon of Windsor; Recording Secretary, Mrs. J. R. Pember of Woodstock; Secretary of Junior Work, Miss Constance R. Wheeler of Burlington; Assistant Secretary of Junior Work, Mrs. Frederick Hutchinson of Enosburgh Falls; Secretary of Church Periodical Club, Mrs. M. C. McDonough of Rutland; auditor, E. P. Gilson of Rutland.

Great enthusiasm was manifested when the fact was announced that the Diocese had for the first time succeeded in raising its apportionment of $2,100 for General Missions. Addresses were made by Miss Alice Sheldon on the "Missionary Conference at Richfield Springs," and by Rev. C. T. Lewis on "Missionary Work in the West, especially in Colorado." At Evensong on Thursday evening, the Rev. Dr. Tucker, President of St. Paul's College, Tokyo, Japan, gave a most illuminative and interesting address on "The Japan Mission."

THE SUNDAY SCHOOL COMMISSION of the Diocese took advantage of the gathering of the delegates of the various parochial branches of the Woman's Auxiliary at such a central place as Burlington, to hold its first conference of Sunday School workers, in that city on Friday, October 20th. A goodly number were present and this conference was certainly a success in many ways. The various subjects were generally discussed and the problem of "the small school," which is that of most of the parishes and missions of a rural Diocese like Vermont, was kept well to the front in most of the talks and discussions. The Bishop presided. Subjects discussed were: "The Problem of the Small School," the Rev. W. Stanley Emery, Tilton, N. H.; "Courses and Grading," the Rev. L. N. Caley, Philadelphia; "Methods and Results in Country Sunday Schools," the Rev. F. F. German, Mamaroneck, N. Y.; "Teachers' Meetings," the Rev. S. H. Watkins, St. Albans.

THE BURLINGTON CLERICUS met on October 24th with Chaplain Brander at Fort Ethan Allen. Most of the clergy were present, and a very enjoyable time was had. Among other acts of hospitality, the clergy were treated to a review of the troops and

FUNNY

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buildings of this now famous post for cavalry and artillery. An historical paper on The Divine Sovereignty in Contrast with Human Ambition was read by the Rev. E. C. Bennett of Burlington, and an address was given by the Rev. Dr. Atwell on The Errors of Christian Science.

IN THE RECENT death of Caroline Chase Moulton, the Church and the public have lost a personality of the highest honor. She died aged 88 years, at Burlington, at the home of her sister, the wife of the Rev. Gemont Graves. She was next to the eldest daughter of the Hon. Phinehas and Maria (Cotton) Moulton of Randolph, Vt., a cousin of the late Chief Justice Chase, a niece of Bishop Philander Chase of Illinois and of Senator Dudley Chase of Vermont, a sister of the wife of Bishop Bissell of Vermont, and aunt of Mrs. John Henry Hopkins of Chicago.

She had the rare and remarkable virtues of the old school of nobleness and gentility that is fast passing away, of decided intellectual ability and moral courage, her long and useful life was characterized by self-denials, heroic perseverance in self-culture, and by conscientious and loving provision for others. Her supreme love was for the dear Lord and His Church, whose courts it was her delight to frequent, whose psalms and hymns were ever in mind, and the constant fruit of her lips. After a long illness of some eleven months, she most calmly, like a wearied child, sank away, "asleep in Jesus —blessed sleep!" Her funeral at St. Paul's, Burlington, and her burial at Randolph, were conducted by several of the clergy.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Diocesan Notes

A MEETING of the local council of the Daughters of the King was held at St. Andrew's Church (the Rev. George C. Carter, rector), on Thursday evening, October 19th. Rain prevented a large attendance, but those who were present found the evening full of interest. The educational secretary of the Board of Missions gave an address showing how the work of the order could be used in furthering the mission of the Church, and several interesting papers were read showing how the Daughters had been carrying on their work during the summer months. The rector of St. Stephen's said that in his parish they had aided him by helping to keep up the services by their unfailing presence.

ON THURSDAY EVENING, October 26th, the Washington branch of St. Barnabas' Guild for Nurses held a meeting at the residence of its chaplain, the Rev. Enoch M. Thompson. It was largely attended, and much enjoyed, and a great deal of interest was evinced in the plans formed for the coming winter. These provide for a series of lectures to be given by prominent physicians of the city, and also for a social evening once in each month for the nurses and associates. The Guild is prosperous in Washington, and increasing in importance. It numbers among its priests associate, the Bishop, and many of the best known clergy; and among its medi-

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cal associates some of the principal physicians, who show a practical interest in its welfare.

The two Archdeacon of the rural portions of the Diocese of Washington have completed their annual visitations of the parishes within their jurisdictions, and report a very encouraging condition. For the first time since the Diocese was formed, every church and mission station is under regular pastoral care, a result chiefly owing to the Bishop's unremitting efforts to secure earnest, self-denying men to undertake the work of awakening these ancient churches, some of them among the oldest in America; but which had become weakened by the removal of the people—especially the younger and more vigorous, and by other misfortunes. The Archdeacons report large congregations, increase in confirmations, and many improvements materially. St. Thomas', Croome, has renovated the church, chapel, parish hall, and rectory. King George's parish, opposite Mount Vernon, has repaired its three churches, and equipped the rectory with water conveniences. St. Andrew's, Leonardtown, for a long time vacant, has bought the most desirable site in the county-seat of St. Mary's for a new rectory; and in various other places the same good work is going on.

WESTERN NEW YORK.

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Improvements at Brockport—Laymen's Missionary League—Bequest for Bath.

The exterior of St. Luke's Church, Brockport (Rev. John S. Littell, rector), has been repaired and repainted and the interior of the rectory renovated. A fine cross takes the place of the chimney over the front gable of the rectory. A new heating system for the church and parish house has been installed. This work, begun in the early summer, is just about completed. The interior of the church is now to be taken in hand for improvement; the low ceiling is to be removed, restoring the nave to its proper form, and the floor, walls, and seating accommodations are to be refinished. Twenty years ago the plans for this work were drawn by Mr. Jas. H. Seymour, who is still a vestryman of the parish, but it has not been found possible to carry them out until the present time, when they come as the gift of the children of the late Mrs. Jane E. Cary, in her memory. The work is under the supervision and direction of Mr. Wm. C. Walker, architect, of Rochester, and is to be completed by Christmas, services being held in the parish house meanwhile. This parish has the Holy Eucharist celebrated at 10:30 A. M. on alternate Sundays.

The annual meeting of the Laymen's Missionary League of the Archdeaconry of Buffalo was held in St. Mary's Church (Rev. G. G. Merrill, rector), Wednesday, October 25th. From the report of the superintendent, it appears that 808 services were held in 17 places. A general discussion was afterwards had concerning the best interests of and methods of carrying on the work. The following officers were elected for the ensuing year: President, Mr. John Lord O'Brian; Superintendent, Mr. Geo. T. Ballachy; Secretary, Mr. A. F. Lowe; Treasurer, Mr. Geo. A. Stringer; Executive Committee, Messrs. T. H. Clough, Millard S. Burns, Geo. I. Thurstone, and Drs. M. D. Mann and H. R. Hopkins.

By the will of the late Mrs. L. D. Hodgman, $5,000 is bequeathed to St. Thomas' Church, Bath (Rev. Walter R. Lord, rector), and by the will of her brother, the late Mr. H. H. Cook of New York, a similar sum is bequeathed. Both these legacies are for the endowment of the parish. A plot of ground adjoining the parish property has also been conveyed to the vestry by the executors of the estate of the late Mr. Ira Davenport.

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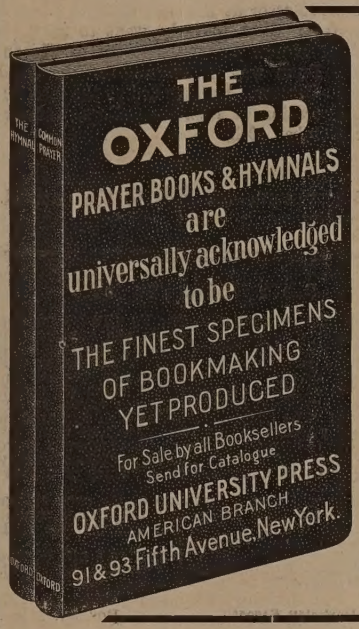

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CANADA.

News from the Dioceses.

Diocese of Toronto.

SERVICES to commemorate the Nelson centenary and the naval victory of Trafalgar, were held generally in churches in Canada, Oct. 22nd. At St. James' Cathedral, Toronto, the Rev. Canon Welsh, preaching at the special service, said in his sermon, "There is no hint of enmity to France in this commemoration, nor unfriendliness towards our French-speaking fellow subjects in the Dominion. The French Canadians benefited by the victories of Nelson to the full as greatly as did any other subjects of the British Crown."—THERE was a large number of clergy present at the induction at St. Augustine's Church, Toronto, of the Rev. F. G. Plummer, as the first rector. He has been acting as vicar for over two years. The Ven. J. F. Sweeny, Archdeacon of Simcoe, conducted the service. The Archdeacon of York was present also. The preacher was the Rev. Canon Welsh, rector of St. James' Cathedral.—THE newly appointed rector of St. Mark's Church, Port Hope, the Rev. A. J. Cobb, begins his work there early in November.

Diocese of Nova Scotia.

THERE was a special memorial service in St. Paul's Church, Halifax, October 22nd, for the Nelson centenary. The service was attended by Prince Louis of Battenburg and his officers, Major-General Sir Charles Parsons and representative civic officials. The sermon was given by the rector, the Rev. Dr. Armitage. St. Paul's is the oldest Protestant church in Canada, and tradition says the place of worship attended by Nelson when he was stationed at Halifax. The choir sang Kipling's "Recessional." Prince Louis expressed his great pleasure in the music and the whole service.

THE PREACHER at the opening service of the missionary conference, held at Amherst, October 10th, 11th, and 12th, was the Rev. Dr. Symonds of Christ Church Cathedral, Montreal. President Hannah of King's College, Windsor, was on the programme for the second day, to speak on "The Church in Relation to Economic Questions."—THE ALEXANDRA professorship of divinity in King's College has been filled by the appointment of C. A. Brodie Brockwell, B.A. *Oxon.*, who is a brilliant scholar in Hebrew and Aramaic. The chair of Divinity was founded by the exertions of the King's College Woman's Auxiliary.—THE Rev. W. B. Sisam from St. Mary's Church, Summerside, Prince Edward Island, who was unanimously elected rector of All Saints' Church, Springhill, Sydney, began his work in the parish early in October. Bishop Worrell arranged to visit the parish October 17th.

Diocese of Montreal.

THE DEATH of the Rev. F. H. Clayton, for nearly forty years at work in the Diocese, took place at the residence of his son, the Rev. D'Orsay Clayton, Kars, October 20th. The late Mr. Clayton was sixty-five years of age when he died. He was educated at Trinity College, Dublin. He received holy orders in Montreal, and was afterwards for eighteen years rector of Bolton, from which place he was transferred to New Glasgow. He was rector of the Church at the latter place for eighteen years. Mr. Clayton wrote some interesting books on Irish life. He leaves a widow and four children.—THE PRIMATE, Archbishop Bond, preached in St. George's Church, at the special service for the Nelson centenary, October 22nd, and reference was made to the occasion in the other city churches, many of which also held their harvest thanksgiving on that day.—ST. PAUL'S CHURCH, Knowlton, was consecrated on the same day. The services were largely attended, many coming from the surrounding parishes. The Bishop Coadjutor was received at the church door by the clergy and churchwardens, after which the usual formalities of presenting the petition for consecration and reading the title deed were gone through with, and the consecration service was then held.

AN IMPRESSIVE service was held in Christ Church Cathedral, Montreal, October 18th, to mark the opening of the tenth convention of the Quebec branch of the King's Daughters. The vicar, the Rev. Dr. Symonds, preached. —SPECIAL services were held in some of the city churches on Sunday, October 15th, that being the day appointed by Archbishop Bond as the day of intercession for Sunday Schools. The Bishop Coadjutor is quite well again.

Diocese of Quebec.

IT WAS desired that wherever possible, collections would be taken up in the various parishes in aid of the S. P. C. K. on the 19th Sunday after Trinity, October 29th.—THE Rev. B. Watkins, rector of Trinity Church, Quebec, has resigned his charge, having accepted the offer of a parish in Devonshire, England. Mr. Watkins will doubtless be glad to return to his native land; he has spent over a dozen years in Canada. He was for a time a professor at Bishop's College, Lennoxville, from which place he went to be Principal of Huron College, Diocese of Huron. Bishop Dunn was in Toronto for the third week in October. He presided at the meeting of Corporation at Bishop's College, Lennoxville, October 10th.

MERCY turns her back to the unmerciful.—*Quarles.*

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These will give a foretaste of the good things in store for 1906, full illustrated Announcement of which will be sent to any address free with sample copies of the paper.

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